

OCCASIONALL
Meditations.

BY
Ios: EXON.

Set forth

BY

R. Hall
His Son

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TO
THE RIGHT
HONORABLE,

My very good Lord,

JAMES

Lord Viscount

Down.

RIGHT HON:



INDING

these Pa-

pers a-

mongst others ly

A 2 ing

The Epistle

ing aside in my
Fathers study,
whereof I con-
ceiued good vse
might bee made,
in regard of that
Spirituell aduan-
tage which they
promised; I ob-
tayned of him
good leaue to
send them abroad,
whereto hee pro-
fessed

Dedicatorie.

feſſed himſelfe the
more eaſily in-
duced, for that
his continuall and
weighty employ-
ments in this large
& buſie Dioceſſe
will not yet afford
him leaſure to di-
ſpatch thoſe his
other fixed Me-
ditations on the
Hiſtorie of the

A 3 new

The Epistle

new Testament;
In the meane
time, the expres-
sions of these vo-
luntary and sud-
den thoughts of
his, shall testifie
how fruitfully he
is wont to im-
proue those short
ends of time,
which are stolne
from his more
im-

Dedicatorie.

important avocations ; and (vn-
lesse my hopes
fayle mee) the
Patterne of them
may prooue not
a little beneficiall
to others. Holy
minds haue been
ever wont to
looke through
these bodily ob-
iects, at spirituall,
A 4 and

The Epistle

and heauenly; So
SVLPITIVS re-
ports of St. MAR-
TIN, that seeing
a Sheepe newly
shorne, hee could
say; Loe here's
one that hath per-
form'd that com-
mand in the Gos-
pell; hauing two
Coats hee hath
giuen away one,
and

Dedicatorie.

and seeing an
Hog-headed free-
zing in a thin sute
of skinnes ; Loe
(said hee) There
is *Adam* cast
out of Paradise ;
and, seeing a Me-
dow , part rooted
vp , part whole,
but eaten downe ;
and part flou-
rishing, hee sayd,
A 5 The

The Epistle

The first was the
state of Fornica-
tion, the second
of Marriage, the
third of Virgini-
ty : But what doe
I seeke any other
author, then the
L O R D of Life
himselfe ? VVho
vpon the drawing
of water from the
well of S H I L O,
on

Dedicatorie.

on the day of the
great *Hosanna*,
tooke occasion to
speake of those
Living waters,
w^{ch} should flow
from euery true
beleeuer, *Iohn*, 7.
37; and vpon oc-
casion of a bodily
feast, *Luke*, 14. en-
tered into that Di-
vine discourse of
Gods

The Epistle

Gods gracious invitation of vs to those Spiritual viands of grace and glory. Thus, me thinks, we should still be climbing vp in our thoughts, from Earth to Heauen; and suffer no object to crosse vs in our way wthout some
Spi-

Dedicatorie.

Spirituell vse, and
application; Thus
it pleased my Re-
verend . . . Father
sometimes to re-
create himselfe,
whose . . . manner
hath beene, when
any of these Me-
ditations . . . have
vnfought offred
themselves vnto
him, presently to
set

The Epistle

set them downe;
a course which I
wish had beene
also taken in ma-
ny more, which
might no doubt
haue beene very
profitable.

These, as they
are, I send forth
vnder your Ho-
nourable Name,
out of those many
re-

Dedicatorie.

respects, which
are, in an heredi-
tary right, due to
your Lordship, as
being apparent
heire to those two
singular Patrons
of my iustly Re-
verenced Father,
The eminent ver-
tue of which
your noble Pa-
rents in a graci-
ous

The Epistle

ous Succession
yeilds to your
Lordship an hap-
pie example; w^{ch}
to follow is the
onely way to true
Honour, For the
dayly increase
wherof here; and
the everlasting
crowne of it here-
after, his prayers
to God we shal not
bee

The Epistle

bee wanting, who
desires to be
accounted

*Your Lordships
devoted in all
humble ob-
servance,*

RO: HALL.



OCCASIONALL
MEDITATIONS.

The Proem.

Have heed
lesty lost (I
confesse)
many good thoughts
these few my Pa-
per

The Proeme.

per bath preserved
from vanishing;
The example
whereof may per-
haps bee more use-
full then the mat-
ter; Our active
Soule can no more
forbeare to thinke,
then the Eye can
choose but see, when
it is open; would
wee but keepe our
whol-

The Proeme.

wholsome notions
together, Man-
kind would bee too
rich; To doe well,
no object should
passe vs without
use; Every thing
that we see, reads
vs new lectures of
Wisdom, and Pie-
tie; It is a shame
for a Man to
bee ignorant, or
God.

The Proeme.

Godlesse, under so
many Tutors. For
mee, I would not
wish to live longer,
then I shall bee
better for my eyes;
and have thought
it thanke-worthy;
thus to teach weake
minde, how to
improove their
thoughts, upon all
like occasions. And
if

The Proeme.

*if euer these lines
shall come to the
publique view, I
desire, and charge
my Reader, who so-
ever hee be, to make
mee, and himselfe so
happie, as to take
out my lesson; and
to learne how to
read GODS great
Booke, by mine.*

By the Negligence or o-
ver-sight of the Prin-
ter these faults I
pray you cor-
rect.

Fol. 29. l. 11. read, haſt made o-
thers. Fol. 30. in the Contents
wants, the. Fol. 42. l. 22. For I which,
r. we. Fol. 76. l. 15. del. ., Fol. 77.
l. 16. for beg, r. be. fol. 102. in the
Contents r. and her. Fol. 121. l.
10. for conſume r. helps. Fol. 129.
l. 18. r. In this Field I ſee. Fol. 131.
l. 9. at Flourish, com. wants 166. l. 9.
a feed for food. 228. l. 9. for of, r. for.



OCCASIONAL MEDITATIONS.

I.

*Vpon the sight of the Hea-
vens moving.*

H Can see no-
thing stand
still but the
Earth ; all
other things are in moti-
on ; Even that Water
which makes up one
Globe with the Earth,
B. is

B.

is

is ever stirring in ebbes and flowings; the clouds over my head, the Heavens about the clouds; these, as they are most conspicuous, so are they the greatest patternes of perpetuall action; what should wee rather imitate then this glorious frame? O God, when wee pray that thy will may be done in Earth, as it is in Heaven, though we meane chiefly the inhabitants of that place, yet wee doe not exclude the very place of those blessed inhabitants, from being an example, of our Obedience. The motion
of

Meditations.

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of this thy Heaven, is
perpetuall, so let mee e-
ver be acting somewhat of
thy will; the motion of
thine Heaven is regular,
never swerving from the
due points; so let mee e-
ver walke steddy in the
wayes of thy will, with-
out all diversions, or vari-
ations from the line of thy
Law; In the motion of
thine Heaven, though
some Starres have their
owne peculiar, and con-
trary courses, yet all
yeeld themselves to the
sway of the mayne cir-
cunvolutions of that first
moved; so, though I have
a will of mine owne, yet,

B 2

let

let me give my selfe over
to be ruled, and ordered
by thy Spirit in all my
wayes.

Man is a little world;
my Soule is heaven, my
Body is earth; if this
earth be dull and fixed;
yet, O G O D, let my hea-
ven (like unto thine) mo-
ue perpetually, regu-
larly, and in a constant
subjection to thine holy
Ghost.

II

Vpon the sight of a Diall.

IF the Sunne did not
shine upon this Diall,
no body would looke at
it;

Meditations.

5

it ; in a cloudy day it
stands like an uselesse post,
unheeded , unregarded ;
But when once those
beames breake forth, eve-
ry passenger runnes to it,
and gazes on it ; O God,
whiles thou hidest thy
countenance from mee,
me thinkes all thy Crea-
tures passe by me, with a
willing neglect ; indeed,
what am I, without thee ?
And if thou have drawne
in me some lines, & notes
of able indowments, yet,
if I be not actuated by thy
Grace, all is, in respect of
use ; no better then no-
thing : But, when thou
renewest the light of thy

loving countenance upon
 mee, I find a sensible, and
 happy change of condi-
 tion; me thinkes, all things
 looke upon me with such
 cheere, and observance, as
 if they meant to make
 good that Word of thine;
 Those that honour mee, I
 will honour; now, every
 line and figure, which it
 hath pleased thee to work
 in mee, serve for usefull,
 and profitable direction;
 O Lord, all the glory is
 thine; give thou me light,
 I shall give others infor-
 mation; both of us shall
 give thee praise

Amen. III.

III.

Vpon the sight of an Eclipse of the Sunne.

Light is an ordinary
and familiar blessing;
yet so deare to us, that one
houres interception of it
sets all the world in a
wonder. The two great
Luminaries of heaven, as
they impart light to us, so
they withdraw light from
each other. The Sunne
darkens the full Moone,
in casting the shadow of
the Earth upon her oppo-
sed-face; The new Moone
repayes this blemish to
the Sunne, in the interpo-
sing

sing of her darke body
betwixt our eyes, and his
glorious beames ; the
earth is troubled at both :
O G o d, if wee be so af-
flicted with the obscuring
of some peece of one of
thy created Lights, for an
houre, or two ; what a
confusion shall it be, that
thou, who art the God of
these lights, (in compari-
son of whom they are
meere darkness) shalt hide
thy face from thy crea-
ture for ever ? Oh thou
that art the Sunne of righ-
teousnesse ; if every of my
sinnes cloud thy face ; yet
let not my grievous sinnes
eclipse thy light ; Thou
shinest

Meditations.

9

shinest alwayes, though I
doe not see thee, but, oh,
never suffer my Sinnes to
to darken thy village that
I cannot see thee.

III.

*Upon the sight of a gliding
Starre.*

HOW easily is our sight
deceived : How ea-
sily doth our sight de-
ceiue us : Wee saw no
difference betwixt this
Starre and the rest ; the
light seem'd alike ; both
whiles it stood, & whiles
it fell ; now, wee know it
was no other, then a base
flaming mercor ; guiled
B. 5 with

with the Sun-beames ;
and now , our foot can
tread upon that , which
ere while our eye admi-
red ; Had it been a Starre,
it had still , and ever shi-
ned ; now , the very fall
argues it a false and ele-
mentary apparition ; Thus
our Charity doth , and
must mis-lead us in our
Spirituall judgements ; if
wee see men , exalted in
their Christian professi-
on , fixed in the upper re-
gion of the Church , shi-
ning with appearances of
Grace ; wee may not
thinke them other then
starres , in this lower fir-
mament ; but , if they fall
from

Meditations.

II

from their holy station,
and imbrace the present
world; whether in judg-
ment or practise renoun-
ing the Truth, and pow-
er of godlinesse; now we
may boldly say, they had
never any true light in
them; and were no other
then a glittering compo-
sition of Pride, and hypo-
cristie; O G O D, if my
charity make mee apt to
bee deceived by others,
let mee be sure not to de-
ceive my selfe; perhaps,
some of these apostating
Starres have thought
themselves true: let their
mis-carriage make mee
heedfull; Let the inward
light

light of thy Grace more
convince my truth to my
selfe, then my outward
profession can represent
mee glorious to others.

V.

Vpon a faire Prospect.

WHat a pleasing va-
riety is heere of
Townes, Rivers, Hills,
Dales, Woods, Medowes;
each of them striving to
set forth other; and all
of them to delight the
eye? So as this is no o-
ther then a naturall; and
reall Landscip drawne
by that Almighty, and
skilfull hand, in this table
of

of the Earth, for the pleasure of our view ; no other creature besides Man is capable to apprehend this beautie ; I shall doe wrong to him that brought mee hither , if I doe not feed my eyes, and praise my Maker ; It is the intermixture, and change of these objects that yeelds this contentment both to the sense, and minde ; But, there is a sight, O my Soule, that without all varietie, offers thee a truer and fuller delight ; even this Heaven above thee : All thy other prospect ends in this ; This glorious circumstance

rence bounds, and circles,
and. inlightens all that
thine eye can see ; whe-
ther thou looke upward,
or forward ; or about
thee, there thine eye a-
lights, there let thy
thoughts be fixed :

One inch of this light-
some Firmament hath
more beauty in it, then the
whole face of the Earth ;
And yet, this is but the
floore of that goodly fa-
bricke, the outward cur-
taine of that glorious Ta-
bernacle : Couldst thou
but (oh that thou couldst)
looke within that vayle,
how shouldest thou be ra-
vished with that blissefull
sight :

sight : There, in that incomprehensible light, thou shouldst see him whom none can see, and not be blessed ; thou shouldst see millions of pure and majesticall Angels, of holy and glorified Soules : there, amongst thy Fathers many mansions thou shouldst take happy notice of thine owne. Oh the best of earth, now vile and contemptible ; Come downe no more, O my Soule, after thou hast once pitched upon this heavenly glory ; or if this flesh force thy descent, be unquiet till thou art let loose to immortality.

V I.

VI.

*Vpon the frame of a Globe
casually broken.*

IT is hard to say whether is the greater, Mans art, or Impotence; Hee that cannot make one spire of grasse, or corne of sand, will yet be framing of Worlds; he can imitate all things, who can make nothing; Heere is a great world in a little roome, by the skill of the workman, but in lesse roome; by mis-accident; Had he seene this, who upon the view of PLATONS Booke of Common-

mon-wealth caten with
Mice, presaged the farall
miscarriage of the pub-
like State; he would sure
hane construed this casu-
alty as ominous: What
ever become of the mate-
riall world, (whose decay
might seeme no lesse to
stand with divine Provi-
dence, then this Micro-
cosme of individuall man)
sure I am, the frame of
the morall world is, and
must be dis-joynted in the
last times: Mendoe and
will fall from evill to
worse; He that hath made
all times hath told us that
the last shall bee perilous;
Happie is hee that can
stand

stand upright, when the world declines; and can indeavour to repaire the common ruine with a constancy in goodnesse.

VII.

Upon a Cloud.

VHether it were a naturall Cloud, wherewith our ascending Saviour was intercepted from the eyes of his Disciples, upon mount Olivet, I inquire not; this I am sure of; that the time now was, when a Cloud surpassed the Sunne in glory; How did the intensive eyes of those ravished

wished beholders . envie
that happy meteor ; and
since they could no more
see that glorious Body,
fixed themselves upon
that coelestiall Charior,
whereby it was carried
up. The Angels could
tell the gazing Disciples
(to fetch them off from
that astonishing prospect)
that this I E S V S should
so come againe ; as they
had seene him depart ; He
went up in a Cloud ; and
hee shall come againe in
the clouds of heaven, to
his last judgement ; O Sa-
viour, I cannot looke up-
ward ; but I must see the
sensible monuments, both
of

of thine ascension, and
returne; let no cloud of
Worldlinesse, or Infide-
litie hinder mee from fol-
lowing thee in thine As-
cension, or from expe-
cting thee in thy returne.

VIII.

*Vpon the sight of a Grave
digged vp.*

THe Earth, as it is a
great devourer, so al-
so it is a great preserver
too: Liquors and Fleshes
are therein long kept
from putrifying; and are
rather heightened in their
Spirits by being buried
in it; But about all, how
safely

Safety doth it keepe our
bodies for the Resurre-
ction; wee are here but
layd up for custody;
Balmes, and sere-clothes,
and leads, cannot doe so
much as this lappe of our
common Mother; when
all these are resolved into
her dust (as being unable
to keepe themselves from
corruption) shee receiues
and restores her charge:
I can no more with-hold
my body from the earth;
then the earth can with-
hold it from my Maker.
O G O D, this is thy Ca-
binet or shrine, wherein
thou pleasest to lay up
the precious reliques of
thy

thy deare Saints, untill
the Iubilee of Glorie;
with what confidence
should I commit my selfe
to this sure reposition,
whiles I know thy word
just, thy Power infinite

IX.
Upon the sight of Gold
melted.

THis Gold is both the
fairest, and most, so I
like of all metalls; yet is
the soonest melted with
the fire; others as they
are courser, for more chur-
lish, and hard to be
wrought upon by a disso-
lution; Thus, a sound and
good

good heart is most easily
 melted into sorrow and
 feare, by the sence of
 Gods judgements; where-
 as the carnall minde is
 stubburne, and remorse-
 lesse; All mettals are but
 earth, yet some are of fi-
 ner temper then others;
 All harts are of flesh, yet
 some are, through the
 power of grace, more ca-
 pable of Spirituall appre-
 hensions: O God, wee
 are such as thou wilt bee
 pleased to make us: Give
 mee an hart that may be
 found for the truth of
 Grace; and melting at the
 terrors of thy Law; I can
 be for no other, then thy
 Sanctu-

Sanctuarie on earth, or
thy Treasurie of heauen.

X.

*Vpon the sight of a Pitcher
carried.*

THUS those that are
great, and weake, are
carried by the eares up
and downe of Flatterers,
and Parasites; Thus igno-
rant and simple hearers
are carried by false and
mis-zealous teachers; yet,
to bee carryed by both
eares is more safe, then
be carryed by one; It ar-
gues an empty pitcher to
be carryed by one alone;
such are they that vpon
the

the hearing of one part, rashly passe their sentence, whether of acquittal, or censure.

In all disquisitions of hidden Truthes, a wise man will bee led by the eares, not carried; that implies a violence of passion over-swaying judgement; but in matter of ciuill and occurrence, and unconcerning rumour, it is good to use the Eare, not to trust to it:

XI.

*Vpon the sight of a Tree
full blossomed.*

HERE is a Tree ouer-
layd with blossomes;
it is not possible that all
these should prosper;
one of them must needs
rob the other of moi-
sture, and growth; I doe
not loue to see an Infan-
cie ouer-hopefull; in
these pregnant begin-
nings one faculty starues
another, and, at last, leaues
the minde sap-lesse, and
barren; as therefore we
are wont to pull off some
of the too-frequent blos-
somes,

somes, that the rest may
thriue; So, it is good
wisedome to moderate
the earely excelsse of the
parts, or progresse of o-
uer-forward child-hood.
Neither is it otherwise in
our Christian professi-
on; a sudden and lavish
ostentation of Grace may
fill the eye with won-
der, and the mouth with
talke, but will not, at
the last, fill the lappe
with fruit.

Let mee not promise
too much; nor rayse too
high expectations of my
vndertakings; I had ra-
ther men should com-
plaine of my small
C 2 hopes,

hopes; then of my short performances.

XII.

*Vpon the report of a Man
suddenly stricke dead in
his Sinne.*

I Cannot but magnifie
the justice of G O D;
but withall I must praise
his Mercy; It were woe
with any of us all, if
G O D should take us at
advantages; Alas, which
of us hath not committed
sinnes worthy of a
present revenge; had we
beene also surprized in
those acts, where had
wee beene? Oh G O D,
it

it is more then thou owest us, that thou hast wayted for our repentance; It is no more then thou owest us, that thou plaguest our offences; The wages of sinne is Death; and it is but justice to pay due wages: Blessed bee thy Iustice that hast others examples to mee: Blessed bee thy Mercy, that, hast not made mee an example unto others.

XIII.

*Vpon the view of the Hea-
ven and Earth.*

WHat a strange contrarietie is here? The Heaven is in continuall motion, and yet there is the onely place of rest; the Earth euer stands still, and yet here is nothing but unrest and unquietnesse; Surely, the end of that heavenly motion is for the benefit of the Earth; and the end of all these earthly turmoyles is our reposall in heauen; Those that haue imagined the earth to
turne

turne about ; and the heavens to stand still ; haue yet supposed that wee may stand , or sit still , on that whirling Globe of earth : how much more may wee be perswaded of our perfect rest about those moving Spheares ? It matters not, O G O D , how I am vexed here below a while ; if, ere long, I may repose with thee aboue, for ever.

XIII.

*Vpon occasion of a Redbreſt
comming into his Cham-
ber.*

Pretty bird, how chear-
fully do'ſt thou ſit and
ſing, and yet knoweſt
not where thou art; nor
where thou ſhalt make
thy next meale; and, at
night, muſt throwd thy
ſelfe in a buſh, for lod-
ging; What a ſhame is it
for mee, that ſee before
me ſo liberall proviſions
of my **GOD**; and finde
my ſelfe ſet warme under
my owne rooſe, yet am
ready to droupe under a
distrust-

distrustfull, and ynthankfull dulnesse. Had I so little certainty of my harbour and purveyance, how hartlesse should I bee, how carefull ; how little list should I haue to make musicke to thee or my selfe ; Surely, thou, cam'st not hither without a providence, G O D sent thee not so much to delight, as to shame mee, but all in a conviction of my fullen unbeliefe ; who under more apparent meanes, am lesse cheerefull, and confident ; Reason and Faith haue not done so much in mee, as in thee, meere instinct of

nature ; want of foresight makes thee more merry, if not more happy here, then the foresight of better things maketh mee.

O GOD, thy providence is not impayred by those Powers thou hast given mee about these brute things ; Let not my greater helps hinder mee from an holy securitie, and comfortable reliance upon thee.

XV.

*Vpon occasion of a Spider in
his Window.*

There is no Vice in man, whereof there is not some analogie in the brute Creatures : As amongst us Men, there are Theeues by land, and Pirates by sea, that liue by spoyle and blood ; so is there in every kind amongst them variety of naturall Shirkers ; the Hauke in the ayre, the Pike in the river, the Whale in the sea, the Lyon, and Tyger, and Wolfe in the desert, the W. spe
in

in the hiue, the Spider in our window. Amongst the rest, see how cunningly this little Arabian hath spread out his tent, for a prey ; how heedfully he watches for a Passenger ; so soone as euer he heares the noyse of a Fly a farre off, how hee hastens to his doore, and if that silly heedlesse Traveller doe but touch upon the verge of that unsuspected walke, how suddenly doth hee seize upon the miserable bootie ; and after some strife, binding him fast with those subtile cords, drags the helpless captive after him into his caue.

caue. What is this but an Embleme of those Spirituall free-booters, that lye in wayt for our soules: They are the Spiders, wee the Flies; they haue spread theyr nets of sinne, if wee be once caught, they bind us fast, and hale us into Hell.

Oh LORD, deliuer thou my soule from their crafty ambushes; their poyson is greater, their webs both more strong, and more insensibly woven; Either teach mee to avoyd tentation, or make mee to breake thorough it by Repentance; Oh let mee not bee a prey to those

those fiends that lye in
wayt for my destructi-
on.

XVI.

*Vpon the sight of a Raine
in the Sun-shine.*

SVch is my best condi-
tion in this life, If the
Sunne of G o d s counte-
nance shine upon mee,
I may well bee content to
bee wet with some raine
of Affliction ; How oft
haue I seene the Heaven
ouer-cast with clouds
and tempest ; no Sunne
appearing to comfort
mee ; yet euen those gloo-

gloomy and stormy seasons haue I rid out patiently, onely with the helpe of the common light of the day, at last, those beames haue broken forth happily, and cheared my Soule; It is well for my ordinary state, if through the mists of my owne dullnesse, and Satans tentations, I can descry some glimpse of heauenly comfort; let me never hope, whiles I am in this Vale, to see the cleare face of that Sun without a showre: such happinesse is reserued for aboue; that upper region
of

of glory is free from these doubtfull and miserable vicissitudes. There, O G O D, wee shall see as wee are seene. Light is sowne for the Righteous, and joy for the upright in hart.

XVII.

Vpon the Length of the way.

HOW farre off is yonder great Mountaine? My very eye is weary with the fore-sight of so great a distance; yet time and patience shall overcome it; this night wee shall hope to lodge be-

beyond it ; Some things are more tedious in their expectation, then in their performance. The comfort is, that every step I take, sets mee nearer to my end ; When I once come there, I shall both forget how long it now seemes, and please my selfe to looke backe upon the way that I haue measured.

It is thus in our passage to Heaven ; my weake nature is ready to faint under the very conceit of the length, and difficulty of this journey ; my eye doth not more guide, then discourage mee ; Many
steps

steps of Grace, and true obedience, shall bring me insensibly thither; Only, let mee moue, and hope; and G O D S good leisure shall perfect my Saluation. O Lord, giue mee to possesse my Soule with patience, and not so much to regard speed, as certainty; When I come to the top of thine holy hill, all these weary paces, and deepe sloughes shall either bee forgotten, or contribute to my happinesse in their remembrance.

XVIII.

Vpon the Raine and Waters.

WHat a sensible interchange there is, in Nature, betwixt union, and division ; Many vapours rising from the sea, meet together in one cloud ; that cloud falls downe diuided, into seuerall drops ; those drops runne together, and in many rills of water, meet in the same channels ; those channels run into the brooke, those brookes into the riuers , those riuers into the Sea ;
one

one receptacle is for all, though a large one ; and all make backe to their first, and maine originall : So it eyther is, or should be with Spirituall gifts ; O G O D , thou distillest thy Graces upon us, not for our reservation, but conueyance ; those many-fold facultiēs thou lettest fall upon seuerall Men thou wouldst not haue drenched up, where they light ; but wouldst haue derived , through the channels of their speciall vocations , into the common streames of publique Vse, for Church, or Common-wealth ; Take backe,

backe, O Lord, those few drops thou hast rayned upon my soule, and re-
turne them into that great Ocean of the Glory of thine owne bounty, from whence they had their beginning.

XIX.

Vpon the same Subject.

MAny drops fill the Channels, and many channels swell up the brookes, and many brookes raise the Riuer, ouer the bankes; the brookes are not out, till the channels bee empty; the riuer rise not, whiles the

the small brookes are full ; but when the little rivulets haue once voyded themselues into the maine streames , then all is ouerflowne. Great matters arise from small beginnings ; Many littles make up a large bulke ; Yea what is the World but a composition of atomes. I which haue seene it thus in ciuill estates ; the empayring of the Commons hath oft beene the raising of the great ; their streames haue run low , till they haue beene heightened by the confluence of many priuate inlets : Many a
meane

meane channell hath
beene emptyed, to make
vp their inundation ;
Neither is it otherwise
in my , whether out-
ward , or spirituall con-
dition : O God , thou
hast multiplyed my
drops into streames ,
As out of many minutes
thou hast made vp my
age , so out of many
lessons thou hast made
vp my competencie of
knowledge ; thou hast
drayned many benificent
friends to make mee
competently rich. By
many holy motions, thou
hast wrought mee to
some measure of Grace :
Oh

Oh, teach mee, wisely
and moderately to inioy
thy bounty ; and to re-
duce thy streames into
thy drops, and thy drops
into thy clouds, humbly,
and thankfully acknow-
ledging whence, and how,
I haue all that I haue, all
that I am :

XX.

*Vpon occasion of the lights
brought in.*

WHat a change there
is in the roome,
since the light came in ;
yea in our selues ? All
things seeme to haue a
new forme, a new life ;
yea,

yea, wee are not the same
we were : How goodly a
creature is light, how
pleasing, how agreeable
to the spirits of man :
no visible thing comes so
nere to the resembling
of the nature of the soule,
yea of the God that made
it ; As contrarily, what
an vncomfortable thing
is darknesse ; in so much
as we punish the grea-
test malefactors, with
obscurity of Dungeons ;
as thinking they could
not be miserable enough,
if they might haue the
priuiledge of beholding
the light ; yea, hell it selfe
can bee no more horribly
D def-

described then by outward darknesse :

What is darknesse but absence of light ? The pleasure, or the horror of light, or darknesse is according to the quality and degree of the cause, whence it ariseth ; And if the light of a poore candle be so comfortable, which is nothing but a little inflamed ayre, gathered about a moystened snuffe, what is the light of the glorious Sun, the great lampe of Heauen ? But, much more, what is the light of that infinitely-resplendent Sun of righteousness, who gaue that
light

light to the Sun, that Sun
to the world ; And, if
this partiall, and imper-
fect darkenesse be so dole-
full, (which is the priua-
tion of a naturall or artifi-
ciall light) how vncon-
ceiuably dolorous and
miserable , shall that
bee, which is caused
through the vtter absence
of the all-glorious G o d,
who is the Father of
lights : O Lord, how just-
ly doe wee pittie those
wretched Soules, that sit
in darkenesse and the sha-
dow of death, shut up
from the light of the sa-
uing knowledge of thee,
the onely true God ; But,
D 2 how

how am I swallowed vp
 with horror; to thinke of
 the fearefull condition of
 those damned soules, that
 are for euer shut out from
 the presence of GOD,
 and adju'dged to exquisite
 and euerlasting darknesse.
 The Egyptians were wea-
 ry of themselves, in their
 three dayes darknesse, yet
 we doe not find any paine
 that accompanied their
 continuing night; What
 shall wee say to those
 wofull soules; in whom
 the sensible presence of
 infinite torment shall
 meet with the torment of
 the perpetuall absence of
 GOD: O thou, who
 art

art the true light,
shine euer through all
the blinde corners of
my Soule; and from
these weake glimme-
rings of Grace, bring
mee to the perfect
brightnesse of thy Glo-
rie.

XXI.

Vpon the same Occasion.

AS well as wee loue
the light, wee are
wont to salute it, at the
first comming in, with
winking, or closed
eyes; as not abiding
to see that; without

which wee cannot see. All suddaine changes (though to the better) haue a kinde of trouble attending them ; By how much more excellent any object is , by so much more is our weake sense mis-affected in the first apprehending of it : O **LORD**, if thou shouldst manifest thy glorious presence to us here , wee should bee confounded in the sight of it ; How wisely , how mercifully hast thou reserved that for our glorified estate , where no infirmity shall dazle our eyes ; where perfect Righteousnesse , shall

shall giue us perfect bold-
ness, both of sight, and
fruition.

XXII.

*Vpon the blowing of the
Fire.*

VEe beat backe the
flame, not with a
purpose to suppress it,
but to raise it higher,
and to diffuse it more;
Those afflictions, and re-
pulses which seeme to be
discouragements, are in-
deed the mercifull incite-
ments of grace. If G o d
did meane judgement to
my Soule, hee would ei-
ther withdraw the fuell,

or powre water vpon the fire, or suffer it to languish for want of new motions ; but now , that he continues to mee the meanes, and opportunities, and desires of good, I shall misconstrue the intentions of my G O D , if I shall thinke his crosses sent rather to dampe, then to quicken his Spirit in mee.

O G O D , if thy bel-
lowes did not sometimes
thus breath vpon mee ,
in spirituall repercussi-
ons ; I should haue just
cause to suspect my e-
state ; Those few weake
gleeds of Grace that are
in

In mee, might soone goe
out; if they were not thus
refreshed; still blow vpon
on them, till they kindle;
still kindle them, till they
flame up to thee.

XXIIII.

Vpon the barking of a Dog.

WHat haue I done
to this Dog, that
hee followes mee with
this angry clamour? Had
I rated him, or shaken my
stiffe, or stooped downe
for a stone; I had justly
drawne on this noyse;
this snarling importuni-
ty. But why, doe I won-
der to finde this vn-

quiet disposition in a brute creature, when it is no newes with the reasonable.

Haue I not seene innocence, and merit bayed at by the quarrellsome, and enuious vulgar, without any prouocation faue of good offices? Haue I not felt (more then their tongue,) their teeth, vpon my heeles, when I know, I haue deseru'd nothing, but fawning on? Where is my grace, or spirits, if I haue not learned to contemne both?

O God, let mee rather dye then willingly incurre thy displeasure;
yea,

yca , then justly offend
thy godly-wise , judi-
cious , conscionable ser-
vants ; but if humor or fa-
ction, or causelesse preju-
dice fall vpon mee ; for
my faithfull seruice to
thee ; Let these bawling
curres tyre themselves ,
and teare their throates ,
with loud, and false cen-
sures, I goe on in a silent
constancy, and if my eare
be beaten , yet my heart
shall be free.

XXIII.

XXIIII.

*Vpon fight of a Cocke-
fight.*

HOW fell these Crea-
tures out? Whence
grew this so bloody com-
bate? Heere was ney-
ther old grudge, nor pre-
sent injurie. What then
is the quarrell? Surely
nothing but that which
should rather vnite, and
reconcile them; one com-
mon Nature; they are
both of one feather.
I doe not see eyther of
them flye vpon Crea-
tures of different kinds;
but whiles they haue
peace

peace with al others, they are at warre with themselves; the very sight of each other was sufficient provocation. If this bee the offence, why doth not each of them fall out with himselfe, since hee hates, and revenges in another, the being of that same which himselfe is?

Since Mans sinne Brought Debate into the World, nature is become a great quarreller.

The seeds of discord were scattered in euery furrow of the Creation, and came vp in

a

a numberlesse variety of antipathies, whereof yet none is more odious, and deplorable, then those which are betwixt creatures of the same kinde. What is this but an image of that wofull hostility which is exercised betwixt us reasonables, who are conjoynd in one common humanity, if not, Religion?

We fight with, and destroy each other, more then those creatures that want reason to temper their passions: No beast is so cruell to man, as himselfe; where one man is slaine by a beast, ten thousand

land are slaine. by man.
What is that warre which
wee study and practice,
but the art of killing?
What euer Turkes and
Pagans may doe, O Lord
how long shall this bru-
tish fury arme Christians
against each other? Whiles
euen diuels, are not at en-
mity with themselves, but
accord in wickednesse,
why doe we men so mor-
tally oppose each other in
good?

Oh thou, that art the
God of Peace, compose
the vnquiet harts, of
men, to an happy and uni-
versall Concord; and at
last refresh our Soules
with

which the multitude of
Peace.

XXV.

*Upon his lying downe to
rest.*

WHat a circle there
is of humane acti-
ons, and events : We are
never without some
change, and yet that
change is without any
great variety; wee sleepe,
and wake, and wake and
sleepe; and eate & evacu-
ate and recreate, and labor
in a continuall Inter-
change, yet hath the infi-
nite wisdom of G o d, so
ordered it, that we are not
weary

weary of these perpetuall iterations, but with no lesse appetite enter into our daily courses, then if we should passe them but once in our life. When I am weary of my dayes labour, how willingly doe I vndresse my selfe, and betake my selfe to my bed, and ere morning, when I haue wearied my restlesse bed, how glad am I to rise and resume my labour?

Why am I not more desirous to be vncloathed of this body, that I may be cloathed vpon with Immortality? What is this but my closest garment, which when it is once put off

off, my Soule is at liberty
and ease. Many a time
haue I lyen downe heere
in desire of rest, and after
some tedious changing of
sides, haue risen sleepe-
lesse, disappointed, lan-
guishing in my last vnca-
sing, my body shall not
faile of repose, nor my
Soule of ioy; and in my
rising vp, neither of them
shall faile of Glory;
What hinders me, O God,
but my infidelity from
longing for this happy
dissolution? The world
hath misery and toyle e-
nough, and Heauen hath
more then enough blef-
sednesse to perfect my de-
sires

fires of that my last & glorious change, I belecue,
Lord, helpe my vnbeleefe?

XXVI.

*Upon the kindling of a Char-
cole fire.*

THere are not many
Creatures but doe nat-
urally affect to diffuse
and enlarge themselves;
Fire and Water will ney-
ther of them rest conten-
ted with their owne
bounds; those little
sparkes that I see in those
coales, how they spread,
and enkindle their next
brands; It is thus
mo-

morally both in good, and euill; cyther of them dilates it selfe, to their Neighbourhood; but especially this is so much more apparent in euill, by how much wee are more apt to take it. Let but some sparke of hereticall opinion bee let fall vpon some vnstable, proud, bawfie spirit, it catcheth instantly; and fires the next capable subiect; they two haue easily inflamed a third; and now the more society, the more speed, and advantage of a publike combustion. When we see the Church on a flame, it is too late to complaine of the

the flint and Steele; It is the holy wisdom of superiours to prevent the dangerous attritions of stubborne, and wrangling spirits; or to quench their first sparkes in the tinder.

But, why should not Grace and Truth bee as successfull in dilating it selfe to the gaining of many hearts? Certainly these are in themselves more winning, if our corruption had not made vs indisposed to good: O God, out of an holy enuy and emulation at the speed of evil, I shall labour to enkindle others with these heavenly flames, it shal not be my fault

fault if they spread not.

XXVII.

*Vpon the sight of an humble
and patient Begger.*

SEe what need can doe ;
This man, who in so
lowly a fashion crou-
cheth to that Passenger ;
hath in all likelyhood as
good a stomacke as hee ,
to whom hee thus abaseth
himselſe ; and if their con-
ditions were but altered ,
would looke as high, and
ſpeake as bigge to him ;
whom hee now answers
with a plaufible and de-
iected reverence.

It is thus betwixt Gods
and

and vs: He sees the way
to tame vs, is to hold vs
short of these earthly con-
tentments: Euen the Sa-
uagest Beasts are made
quiet and docible, with
want of food, and rest;
Oh G o d, thou onely
knowest what I would
doe, if I had health, ease,
aboundance; doe thou in
thy wisdom and mercy
so proportion thy gifts,
and restraints, as thou
knowst best for my soule;
If I bee not humbled e-
nough, let mee want; and
so order all my estate; that
I may want any thing saue
thy selfe.

XXVIII.

XXVIII.

*Vpon the sight of a Crow
pulling off wooll from the
backe of a Sheepe.*

HOW well these Crea-
tures know whom
they may be bold with :
That Crow, durst not doe
this to a Wolfe, or Ma-
stiuē; The knowne sim-
plicity of this innocent
beast giues advantage to
this presumption.

Meekenesse of spirit
commonly drawes on in-
juries.

The cruelty of ill na-
tures usually seekes out
those, not who deserue
worst,

worst, but who will beare most.

Patience and mildnesse of Spirit is ill bestowed where it exposes a man to wrong and insultation;

Sheepish dispositions are best to others; worst to themselves. I could be willing to take injuries; but I will not be guilty of provoking them by lenity; for harmlesnesse let me goe for a Shaepe, but whosoever will bee tearing my fleece; let him looke to himselfe.

E. XXIX.

XXIX.

*Upon the fight of two
Snayles.*

THere is much variety
even in Creatures of
the same kinde. See there,
two Snayles; One hath
an house, the other
wants it; yet both are
Snayles; and it is a questi-
on whether case is the
better; That which hath
an house hath more shel-
ter, but that which wants
it, hath more freedome;
The priviledge of that
cover is but a burthen;
you see if it haue but a
stone to climbe over, with
what stresse it drawes vp
that

that beneficiall lode; and
if the passage proue strait,
finds no entrance: where-
as the empty Snaile makes
no difference of way;
Surely, it is alwayes an
ease, & sometimes an hap-
pines to haue nothing; no
man is so worthy of envy
as he that can be cheerful
in want;

XXX.

*Vpon the hearing of the
street cries in London.*

V Hat a noyse doe
these poore
soules make in proclai-
ming their commodi-
ties? each tels what hee
hath, and would haue

all hearers take notice of it; and yet (God wot) it is but poore stuffe that they set out, with so much ostentation; I doe not heare any of the rich Merchants talke of what bags he hath in his chests, or what treasures of rich wares in his store-house; euery man rather desires to hide his wealth; and when he is vrged, is ready to dissemble his ability; No otherwise is it in the true Spirituall riches; he that is full of Grace, and good workes, affects not to make show of it to the world, but rests sweetly in the secret testimony of

a good Conscience; and the silent applause of Gods spirit witnessing with his owne; whiles contrarily the venditation of our owne worth, or parts, or merits, argues a miserable indigence in them all; O God, If the confelling of thine owne gifts may glorifie thee, my modesty shall not bee guilty of a niggardly unthankfulness; but for ought that concernes my selfe, I cannot be too secret; Let mee so hide my selfe, that I may not wrong thee; and wisely distinguish betwixt thy praise, and my owne.

XXXI.

*Vpon the Flies gathering to
a galled Horse.*

How these Flyes
swarme to the gal-
led part of this poore
Beast; and there sit fee-
ding vpon that worst
peece of his flesh; not
medling with the other
sound parts of his skin;
Even thus doe malicious
tongues of Detractors;
if a man haue any infirmi-
ty in his person, or acti-
ons, that they will bee
sure to gather vnto, and
dwell vpon: whereas his
com-

commendable parts, and well-deservings are passed by, without mention, without regard; It is an envious self-love, and base cruelty that causeth this ill disposition in men; In the meane time this onely they haue gained, it must needs be a filthy Creature, that feeds vpon nothing but corruption.

XXXII.

*Vpon the sight of a darke
Lanthorne.*

THERE is light indeed,
but so shut vp, as if it
were not; and when the
side is most open, there is
light enough to giue di-
rection to him that beares
it, none to others: He can
discerne another man by
that light, which is cast
before him, but another
man cannot discern him;
Right such is reserued
knowledge; no man is
the better for it, but the
owner; there is no out-
ward difference betwixt
con-

concealed skill, and ignorance; and when such hidden knowledge will looke forth, it casts fo sparing a light, as may on- ly argue it to haue an vn- profitable being; to haue ability without will to good; power to censure, moine to benefit: the sup- pression or ingrossing of those helpes which God would haue vs to impart, is but a Thebes Lan- thorne in a true mans hand; Oh God, as all our light is from thee, the Father of Lights, so make mee no niggard of that poore Rush-candle thou hast lighted in my Soule;

E 5

make

make mee more happy in giving light to others, then in receiuing it into my selfe.

XXXIII.

Vpon the hearing of a Swallow in the Chimney.

Here is Musicke, such as it is; but how long will it hold! When but a cold morning comes in, my guest is gone, without eyther warning, or thanks; This pleasant season hath the least need of cheerful notes, the dead of winter shall waite, and wish them in vaine: Thus doth an vngratefull
Para-

Parasite: no man is more ready to applaud, and injoy our prosperity, but when with the times our condition begins to alter, hee is a stranger at least; Give me that Bird which will sing in winter, and seeke to my window in the hardest frost; there is no tryall of friendship but adversity; He that is not ashamed of my bonds, not daunted with my checkes, not aliend with my disgrace, is a friend for me; One dram of that mans loue, is worth a world of false and inconstant formality.

XXXIII.

XXXIIII.

*Vpon the sight of a Flie
burning it selfe in the
Candle.*

WISE SALOMON
sayes, the light is
a pleasant thing; and so
certainly it is; but there
is no true outward light
which proceeds not from
fire: The light of that
fire then is not more plea-
sing, then the fire of that
light is dangerous; and
that pleasure doth not
more draw on our sight,
then that danger forbids
our approach: How foo-
lish is this flye, that in a
love

lous and admiration of this light, will know no distance, but puts it selfe heedlessly into that flame; wherein it perishes; How many boures it fercht; every one nearer then other, ere it made this last venture; and now that mercilesse fire taking no notice of the affection of an over-fond Client, hath suddenly consumed it; Thus doe those bold and bawle spirits, - who will needs draw too neare unto that inaccessible light; and looke into things too wonderfull for them, So long doe they hover about the secret counsailes of

of the Almighty, till the wings of their presumptuous conceits bee scorched, and their daring curiosity hath paid them with everlasting destruction; Oh Lord, let mee bee blessed with the knowledge of what thou hast revealed, Let mee content my selfe to adore thy divine wisdom in what thou hast not revealed; so let mee enjoy thy light, that I may auoyde thy fire.

XXXV.

XXXV.

*Upon the sight of a Larke
flying vp.*

How nimbly doth
that little Larke
mount vp singing towards
Heaven, in a right line;
whereas the Hauke,
which is stronger of bo-
dy, and swifter of wing,
towres vp by many gra-
duall compasses to his
highest pitch: that bulke
of body, and length of
wing hinders a direct
ascent, and requires
the helpe both of ayre,
and scope to aduance his
flight;

flight; whiles that small bird cuts the ayre without resistance, and needs no outward furtherance of her motion; It is no otherwise with the soules of men in flying v^p to their Heaven; some are hindered by those powers which would seeme helps to their soaring v^p thither; great wit, deepe judgement, quicke apprehension, sends men about with no small labor for the recovery of their owne incombrance; whiles the good affections of plaine simple fooles raises them v^p immediately, to the fruition of God; why

why should we be proud
of that which may slacken
our way to Glory;
why should we be dis-
heartened with the small
measure of that, the very
want whereof may (as the
heart may be affected) fa-
cilitate our way to happi-
ness?

XXXVI.

*Upon the singing of the
Birds in a Spring mor-
ning.*

How cheerfully doe
these little Birds
chirpe and sing out of the
natural joy they conceite
at the approach of the
Sun

Sun, and entrance of the Spring; as if their life had departed, and returned with those glorious and comfortable beames; No otherwise is the penitent and faithfull soule affected to the true Sunne of Righteousnes, the Father of lights: When he hides his face, it is troubled, and silently mournes away that sad Winter of Affliction; When he returns, in his presence is the fulnesse of joy; no song is cheerfull enough to welcome him; Oh thou, who art the God of all consolation, make my heart sensible of the sweet

sweet comforts of thy
gracious presence, and
let my mouth euer show
forth thy praise.

XXXVII.

*Upon a Coale covered with
ashes.*

NOthing appears in
this heape, but dead
ashes; heere is neyther
light, nor smoake, nor
heate, and yet, when I
stirre vp these embers to
the bottome, there are
found some living gleeds,
which doe both containe
fire, and are apt to propa-
gate it; Many a Christi-
ans brest is like this
hearth;

hearth; no life of Grace
 appears there, for the
 time; eyther to his owne
 sence, or to the apprehen-
 sion of others; whiles
 the season of temptation
 lasteth, all seemes cold
 and dead; yet still at the
 worst, there is a secret
 coase from the Altar of
 Heaven rak't vp in theyr
 bosome; which vpon the
 gracious motions of the
 Almighty, doth both be-
 tray some Remainers
 of that diuine fire, and is
 easily raised to a perfect
 flame; Nothing is more
 dangerous then to Iudge
 by appearances: Why
 should I defect my selfe,
 and

or

or censure others for the
utter extinction of that
spirit, which doth but
hide it selfe in the soule
for a glorious advan-
tage.

XXXVII.

Upon the sight of a Blacke-

man.

LOe, there is a Man
whose hew shewes
him to bee farre from
home, his very skin be-
wrayes his Climate; it
is night in his face, while
it is day in ours; What a
difference there is in men;
both in their fashion, and
colour; and yet all Chil-
dren

dren of one Father :
 Neither is there lesse va-
 riety in their insides ;
 their dispositions, judg-
 ments, opinions differ as
 much as their shapes, and
 complexions, That which
 is beauty to one, is defor-
 mity to another ; Wee
 should bee lookvpon in
 this mans Country, with
 no lesse wonder, and
 strange-coynesse, then hee
 is heere; our whiteneffe
 would passe there for
 an vnpleasing indigesti-
 on of forme; Outward
 beauty is more in the
 eye of the beholder,
 then in the face that is
 seene ; in every colour
 that

that is faire which pleaseth : The very Spouse of Christ can say , I am blacke but comely ; this is our colour Spiritually , yet the eye of our gracious God and Saviour can see that beantie in vs , wherewith hee is delighted ; The true Moses marries a Blackmore , CHRIST his Church : It is not for vs to regard the skin , but the Soule : If that bee innocent, pure, holy, the blots of an out-side cannot set vs off from the loue of him who hath said ; Behold , thou art faire my Sister ,
my

XXXIX

*Upon the small Starres in
the Galaxie or milkie
Circle in the Firmament.*

WHat a cleere light-
somnesse there is
in yonder Circle of the
Heaven aboue the rest :
What can we suppose the
reason of it, but that the
light of many smaller
starres is vnited there, and
causes that constant
brightnesse : And yet
those small starres are not
discerned : whiles the
splendor which ariseth
from them is so notably
F re-

remarkable: In this lower heaven of ours, many a man is made conspicuous by his good qualities, and deserts, but I most admire the humility and grace of those, whose vertues and merits are usefully visible, whiles their persons are obscure; It is secretly glorious for a man to shine vnscene; Doubtlesse it is the height that makes those stars so small, and insensible; were they lower, they would be scene more; there is no true greatnesse without a selfe-humiliation; we shall haue made an ill vse of our advancement, if by how much

much higher we are, we
doe not appeare lesse ; If
our light be scene, it mat-
ters not for our hiding.

XL.

*Upon the sight of Boyes play-
ing.*

EVery age hath some
peculiar contentment ;
Thus wee did, when wee
were of these yeares ; Me
thinkes I still remember
the old fervour of my
young pastimes. With
what eagernesse and pas-
sion do they pursue these
Childish sports ; Now,
that there is a whole
handfull of cherry-stones

at the stake, how neare is
that boyes heart to his
mouth, for feare of his
play-fellowes next cast;
and how exalted with de-
fire and hope of his owne
speed; those great va-
thriffs who hazard whole
Mannors vpon the Dice,
cannot expect their chance
with more earnestnesse;
or entertain it with more
joy, or griefe; We cannot
but now smile to thinke
of these poore and foolish
pleasures of our Child-
hood; there is no lesse
disdaine that the Regene-
rate man conceives of the
dearest delights of his na-
tural condition; He was
once

once jolly, and jocond in the fruition of the world: feasts, and revells, and games, and dalliance were his life; and no man could be happy without these; and scarce any man but himselfe; but when once Grate hath made him both good and wise, how scornfully doth hee looke backe at these fond felicities of his carnall estate; now he findes more manly, more diuine contentments; and wonders hee could be so transported with his former vanity. Pleasures are much according as they are esteemed; One mans de-

light is another mans
 paine; Onely Spirituall
 and Heavenly things can
 settle and satiate the hart
 with a full and firme con-
 tentation; Oh G O D, thou
 art not capable eyther of
 bettering, or of change;
 let me enjoy thee; and I
 I shall pittie the miserable
 ficklenesse of those that
 want thee; & shall be sure
 to be constantly happy.

X L I.

*Vpon the sight of a Spider
 her Web.*

HOW justly doe wee
 admire the curious
 worke of this Creature?
 What a thred doth it spin
 forth? What a web doth
 it

it weaue. Yet it is full of deadly poyson; There may bee much venome, where is much Art; Tust like to this is a learned, & witty Heretick; fine conceits, and elegant expressions fall from him, but his opinions & secretly-couched doctrines are dangerous, & mortall; were not that man strangely foolish, who because he likes the artificiall drawing out of that web, would therefore desire to handle, or eat the Spider that made it? Such should be our madnes, if our wonder at the skill of a false teacher should cast vs into loue

with his person, or familiarity with his writings; There can bee no safety in our judgement or affection, without a wise distinction; in the want whereof wee must needs wrong God, or our selves: God, if wee acknowledge not what excellent parts hee gives to any Creature; our selves, if vpon the allowance of those excellencies, wee swallow their most dangerous endowments.

XLII.

K L II.

*Vpon the sight of a Natu-
rall.*

OH God, Why am not
I thus? What hath
this man done, that thou
hast denyed wit to him?
or what haue I done that
thou shouldst giue a com-
petency of it to mee?
What difference is there
betwixt vs but thy boun-
ty, which hath bestowed
vpon mee what I could
not merit, and hath with-
held from him what hee
could not challenge. All
is, O God, in thy good
pleasure, whether to giue,

F 5

or

or deny ; Neither is it otherwise in matter of Grace. The vnregenerate man is a Spirituall foole ; no man is truly wise but the renewed ; how is it, that whiles I see another man besotted with the vanity and corruption of his nature, I haue attained to know God, & the great mystery of Salvation, to abhorre those sins which are pleasing to a wicked appetite ? Who hath discerned me ? Nothing but thy free mercy, O my God ; why else was I a Man not a brute Beast ? Why right shaped, not a Monster ? Why perfectly
lim-

limmed, nor a cripple?
 Why well-fenced, not a
 foale? Why well affected,
 not graceles? why a vessel
 of honor, not of wrath? If
 ought be not ill in mee, O
 Lord, it is thine; Oh let
 thine bee the praise, and
 mine the thankfulnesse.

XLIII.

*Vpon the Loadstone and the
 Lett.*

AS there is a ciuill co-
 mmerce amongst men
 for the preservation of
 humane Society, so there
 is a naturall commerce
 wth God hath set amongst
 the other Creatures for
 the maintenance of their
 com-

common being ; There is
 scarce any thing therefore
 in nature, which hath not
 a power of attracting
 some other ; The fire
 drawes vapors to it, the
 Sunne drawes the fire.
 Plants draw moysture,
 the Moone drawes the
 Sea, all purgative things
 draw their proper hu-
 mors, a naturall instinct
 drawes all sensitiue Crea-
 tures to affect their owne
 kinde, and even in those
 things which are of im-
 perfect mination, we
 see this experimented ;
 So as the senselesse
 stones and mettals are not
 voyd of this active ver-
 tue ;

rue ; the loadstone drawes
 Iron, and the jett, rather
 then nothing, drawes vp
 strawes, and dust ; with
 what a force do both these
 stones worke vpon their
 severall Subiects ; is there
 any thing more heavy and
 vnapt for motion then I-
 ron, or Steele ? Yet these
 doe so run to their belo-
 ved loadstone, as if they
 had the sence of a desire
 and delight ; and doe so
 cling to the point of it, as
 if they had forgotten
 their weight for this ad-
 herence. Is there any thing
 more apt for dispersion
 then small strawes, and
 dust : yet these gather to
 the

the Iett; and so sensibly
leape vp to it, as if they
had a kind of ambition to
be so preferred;

Me thinks, I see in these
two a meete Embleme of
the harts of men, and their
spirituall attractiues; The
grace of Gods spirit, like
the true Loadstone, or A-
damant, drawes vp the y-
ron hart of man to it, and
holds it in a constant fix-
ednesse of holy purpo-
ses, and good actions;
The world like the Iett
drawes vp the sensuall
harts of light and Vaine
men, and holds them fast
in the pleasures of sin. I
am thine yron, O Lord, be
thou

thou my Loadstone. Draw
thou me and I shall run
after thee: Knit my hart
vnto thee that I may feare
thy name.

XLIIII.

*Vpon hearing of Musicke by
night.*

HOW sweetly doth
this Musick sound in
this dead season? In the
day time it would not,
it could not so much af-
fect the eare: All har-
monious sounds are ad-
vanced by a silent dark-
nesse; Thus it is with the
glad tidings of Salvati-
on; The Gospell never
sounds so sweet, as
in

in the night of perfection, or of our owne private affliction; It is ever the same, the difference is in our disposition to receive it. O God, whose praise it is to give songs in the night, make my prosperity conscionable, and my crosses cheerefull.

XLV.

*Vpon the fanning of
Corney.*

SEe how in the fanning
of this Wheat, the
fullest and greatest graines
lye ever the lowest; and
the lightest take up the
highest

highest place; It is no otherwise in morallitie; those which are most humble, are fullest of Grace; and oft times those haue most conspicuity, which haue the least substance; To affect obscurity or submision, is base and suspicious; but that man whose modesty presents him meane to his owne eyes, and lowly to others, is commonly secretly rich in vertue; Give me rather a low fullness, than an empty advancement;

XLVI.

Vpon Herbes dryed.

They say those herbes
will keepe best, and
will longer retaine both
their hewe and verdure,
which are dryed thus
in the shade, then those
which are suddainely
scorched with fire, or
Sunne;

Those wits are like to
be most durable, which
are closely tutored with a
leisurely education;

Time and gentle Con-
stancy ripens better
then a suddaine violence;
Nei-

Neyther is it otherwise in our spirituall condition ; A wilfull slacknesse is not more dangerous , then an over-hastening of our perfection ; If I may bee every moment drawing nearer to the end of my hope , I shall not wish to precipitate.

XLVII.

XLVII.

*Vpon the quenching of Iron
in water.*

HArke how that Iron quenched in the water hisseeth, and makes that noyse, which whiles it was cold, or dry, it would never make; wee cannot quench hot and unruly desires in youth without some mutiny, and rebellious opposition.

Corruptions cannot bee subdu'd without some reluctance, and that reluctance cannot be without some tumult; After some short noyse,
and

and smoake, and bub-
bling, the metall is qui-
et and holds to the
forms, whereinto it is
beaten, O G O D,
why should it trouble
me to finde my good in-
deavours resisted, for
the little brunt of a
change, whiles I am
sure this insurrection
shall end in an happier
peace.

XLVIII.

XLVIII.

Vpon a faire coloured Fly.

WHat a pleasant mixture of colors there is in this Flye ; and yet they say , no flye is so venemous as this ; which by the outward touch of the hand corrodes the inmost passages of the body ;

It is no trusting to colours, and shapes ; wee may wonder at their Excellency ; without dotage vpon their Beautie. Homelinessse makes lesse show , and hath lesse dan-

danger ; Giue mee inward vertue and vſefulneſſe ; let others care for outward glory.

XLIX.

Vpon a Glow-worme.

WHat a cold Candle is lighted vp in the body of this ſorry Worme ? There needs no other diſprooſe of thoſe that ſay there is no light at all without ſome heate ; Yet ſure an outward heate helps on this coole light ; Ne-
uer did I ſee any of theſe

these bright wormes but
 in the hot months of
 Summer; in cold sea-
 sons, eyther they are not,
 or appeare not; when the
 nights are both darkest,
 and longest, and most vn-
 comfortable. Thus doe
 false-hearted Christians in
 the warme and light-
 some times of free and in-
 couraged profession, none
 shine more then they; In
 hard and gloomy seasons
 of restraint, and persecu-
 tion all their formall light
 is eyther lost, or hid;
 Whereas true Profes-
 sors eyther like the Sunne
 shine ever alike; or, like
 the Starres, shine farrest in
 the

the frostiest nights: The light of this worme is for some show, but for no use; any light that is attended with heate can impart it selfe to others, though with the expense of that subject wherein it is; this doth neither wast it selfe, nor consume others; I had rather never to haue light, then not to haue it alwayes; I had rather not to haue light; then not to communicate it.

help

G

L.

L.

*Vpon the shutting of one
Eye.*

WHen wee would
take ayme, or see
most exquisitly, wee shut
one eye : Thus must wee
doe with the eyes of our
Soule ; When we would
looke most accurately
with the eye of Faith, we
must shut the eye of
Reason ; else the visuall
beames of these two ap-
prehensions , will bee
crossing each other, and
hinder our cleare dis-
cerning ; Yea rather,
let

let mee pull out this
right eye of Reason,
then it shall offend mee
in the interruptions of
mine happy Visions of
G O D.

L I.

Vpon a Spring-water.

HOW this Spring smoketh,
whiles other greater Channels are frozen vp;
this water is liuing, whiles they are dead;
All experience teacheth vs
that Well-waters arising from deepe springs,
are hotter in Winter, then in Summer;
the outward

G 2

cold

cold doth keepe in, and double their inward heat. Such is a true Christian in the euill day; his life of Grace gets more vigor by opposition; hee had not beene so gracious, if the times had beene better; I will not say he may thanke his enemies, but I must say hee may thanke God for his Enemies; O God, what can put out that heate, which is increased with cold: How happy shall I be, if I may grow so much more in Grace, as the World in Malice.

LII.

LII.

Vpon Gnats in the Sunne.

WHat a Cloud of Gnats is heere : Marke their motion ; they doe nothing but play vp and downe in the warme Sunne , and sing ; and when they haue done , sit downe and sting the next hand , or face they can seize vpon ; See here a perfect embleme of Idlenesse and Detraction ; how many doe thus miserably mispend their
G 3 good

good houres? Who after they haue wasted the succeeding dayes in vaine, and meere-ly-vnprofitable pastime, sit downe, and back-bite their Neighbours. The Bee sings too sometimes, but shee workes also: and her worke is not more admirable, then vsfull; but these foolish Flyes, doe nothing but play, and sing to no purpose; even the busiest, and most active spirits must recreate, but to make a Trade of sport, is for none but lazie Wantons.

The Bee sings too;
but

but it is when she is provoked; these draw blood, vnoffended, and sting for their owne pleasure: I would bee glad of some recreation but to enable, and sweeten my worke; I would not but sting sometimes where is just cause of offence. But God blesse mee from those men, which will ever bee eyther doing nothing, or ill.

LIII.

Vpon the sight of Grapes.

MArke the difference
of these Grapes;
There you see a cluster,
whose grapes touch one
another, well ripened;
here you see some strag-
gling, which grow and
solitarily, Greene and
hard. It is thus with vs,
Christian society helpeth
our progresse; And, woe
to him that is alone; Hee
is well, that is the better
for others; but he is hap-
py by whom others are
better.

LIII.

LIII.

LIII.

*Upon a Corne field over-
grown with Weeds.*

Here were a goodly
field of Corne, if it
were not over-laid with
Weeds; I doe not like
these reds, and blewes,
and yellowes, amongst
these plaine stalkes and
eares: This beauty would
doe well else-where; I
had rather to see a plot
lesse faire, and more yeil-
ding; ~~I had rather to see~~
a true picture of the
World; wherein there
is more Glory, then true

*In 4th 6th
for 12*

G 5 sub-

substance ; Wherein the
 the greater part carries it
 from the better ; Where-
 in the native Sonnes of
 the Earth out-strip the
 adventitious brood of
 grace ; Wherein Parasites
 and vnprofitable hang-
 byes doe both rob, and o-
 ver-top their Masters ;
 Both Field and World
 grow alike, looke alike ;
 and shall end alike ; both
 are for the fire ; whiles
 the homely and solide
 eares of despised Vertue
 shall be for the garners of
 immortality.

The end of the world is
 the end of the world ; LV:

LV.

*Vpon the sight of Tulipaes
and Marygolds, &c. in
his Garden.*

THese Flowers are true
Clients of the Sunne;
how observant they are
of his motion, and influ-
ence: At even, they shud
up, as mourning for his
departure, without whom
they neither day nor
would flourish in the
morning; they welcome
his rising with a cheerfull
opennesse, and at noone,
are fully display'd in a
free acknowledgment of
his bounty: Thus doth
the

the good hart vnto God;
 When thou turnedst a-
 way thy face I was trou-
 bled, saith the man after
 Gods owne hart; In thy
 presence is life, yea the
 fulnesse of joy: Thus doth
 the carnall hart to the
 world; when that with-
 draws his fauour, hee is
 dejected; and reuiues with
 a smile: All is in our
 choyse; whatsoeuer is our
 Sun will thus carry vs;
 O God, be thou to mee,
 such as thou art in thy
 selfe; thou shalt bee mer-
 ciful in drawing mee; I
 shall be happy in follow-
 ing thee.

LVI.

LVI.

*Vpon the sound of a crack't
Bell.*

WHat an harsh
sound doth this
Bell make in every eare?
The Mettall is good e-
nough; it is the riste
that makes it so vnplea-
singly jarring; How too
like is this Bell to a scan-
dalous and ill-liued Tea-
cher? His calling is ho-
nourable; his noyse is
heard farre enough; but
the flawe (which is no-
ted in his life) marres
his Doctrine; and of-
fends

sends those eares which
 else would take pleasure
 in his teaching; It is pos-
 sible that such a one, e-
 ven by that discordous
 noyse may ring in others
 into the Triumphant
 Church of Heaven; but
 there is no remedy for
 himselfe but the fire;
 whether for his refor-
 ming, or judgement.

LVII.

LVII.

*Upon the sight of a blinde
Man.*

HOW much am I
bound to G O D
that hath giuen mee eyes
to see this Mans want of
eyes ? With what sus-
pition and feare hee
walkes ? How doth his
hand and staffe examine
his way ? With what jea-
lousie doth he receiue eve-
ry morsell, every draught
and yet meets with many
a post, and stumbles at
many a stone, and swal-
lowes many a flye. To
him

him the world is as if it were not, or as if it were all rubbes, and snares, and downfalls; And if any man will lend him an hand, he must trust to his (however faithlesse) guide without all comfort ~~and~~ this, that hee cannot see himselfe mis-carry. Many a one is thus Spiritually blind, and because he is so, discernes it not; and not discerning complains not of so wofull a condition. The God of this world hath blinded the eyes of the Children of disobedience; they walke on in the wayes of death, and yeild themselves over
to

to the guidance of him who seekes for nothing but their precipitation into Hell. It is an addition to the misery of this inward occuration, that it is ever joyned with a secure confidence in them whose trade and ambition is to betray their Soules.

WHAT EVER become of these outward senses which are common to mee with the meanest, and most despicable creatures; O Lord, giue mee not over to that Spirituall darknesse, which is incident to none but those that liue without thee, and must perish eternally

nally, because they want
thee.

LVIII

*Vpon a Beech-tree full of
Nuts.*

HOW is this Tree o-
verladen with mast,
this yeare? It was not
so the last; neither will
it (I warrant you) bee
so the next; It is the
Nature of these free
Trees, so to powre out
themselues into fruit,
at once, that they
seeme afterwards ey-
ther sterile, or mig-
gardly: So haue I seene
preg-

pregnant wits (not discreetly governed) overspend themselves in some one maister-peece so lavishly, that they have prooved eyther barren, or poore and flatt in all other subjects. True-Wisedome as it serves to gather due sap both for nourishment, and fructification, so it guides the seasonable and moderate bestowing of it in such manner, as that one season may not be aglutton, whiles others famish: I would be glad to attaine to that measure and temper that vpon all occasions I might alwayes

wayes haue enough, ne-
uer too much :

LIX.

*Vpon the sight of a peece
of Money vnder the Wa-
ters*

I Should not wish ill to
a Covetous man, if I
should wish all his Coine
in the bottome of the Ri-
ver; No pavement could
so well become that
streame; no sight could
better fit his greedy de-
sires; for there euery
peece, would seeme
double, every teston
would appeare a shilling,
euery Crowne an Angell.

It

It is the nature of that element to greaten appearing quantities; whiles wee looke through the ayre vpon that solide body, it can make no other representations: Neither is it otherwise in spirituall eyes, and objects; if wee looke with carnall eyes through the interposed meane of sensuality, every base and worthlesse pleasure will seeme a large contentment; if with weake eyes wee shall looke at small and immateriall truthees aloofe off, in another element of apprehension, every parcell thereof shall seeme maine,
and

and essentiall; hence every knack of heraldry in the sacred genealogies, and every Scholasticall quirk in disquisitions of Divinity, are made matters of no lesse then life, and death to the Soule. It is a great improvment of true wisdom to be able to see things as they are, and to value them as they are scene. Let me labour for that power and staydnesse of judgment, that neither my senses may deceiue my mind, nor the object may delude my sense.

LX.

*Vpon the first rumour of
the Earth-quake at
Lime, wherein a Wood
was swallowed up with
the fall of two Hills.*

GOOD LORD; how
doe wee know when
wee are sure? If there
were Man, or Beast in
that Wood, they seemed
as safe as wee now are;
they had nothing but
Heaven aboue them,
nothing but firme Earth
below them; and yet in
what a dreadfull pit-fall
were

were they instantly taken;
 There is no fence for
 Gods hand; A man
 would as soone haue fea-
 red that Heaven would
 fall vpon him, as those
 Hills: It is no pleasing
 our selues with the vn-
 likelyhood of diuine
 judgments. We haue oft
 heard of Hills covered
 with Woods, but of
 Woods covered with
 Hills I thinke never till
 now; Those that planted
 or sowed those Woods,
 intended they should
 be spent with fire, but,
 Loe, GOD meant they
 should be deuoured with
 Earth;

We

Wee are wont to describe impossibilities by the meeting of Mountaines, and behold heere two Mountaines are met, to swallow vp a Valley; What a good God it is whose providence overrules, and disposes of all these events?

Townes, or Cities might as well haue beene thus buried, as a solitary Dale, or a shrubby Wood: Certainly the God that did this, would haue the vse of it reach further then the noyse; this hee did, to show vs what hee could, what hee might doe, to bur

H

harts

harts doe not quake, and
rend at the acknowledg-
ment of his infinite Pow-
er, and feare of his ter-
rible judgments as well
as that Earth did, we must
expect to bee made war-
nings, that would take
none.

LXI.

*Upon the sight of a Dove
mouse.*

AT how easie a rate
doe these Creatures
live that are fed with
rest; So the Beare and
the Hedge-hog (they say)
spend their whole winter
in

in sleepe, and rise vp faster then they lay downe; How oft haue I enuyed the thriving drowsinesse of these Beasts; When the toyle of thoughts hath bereaved mee of but one houres sleepe; and left mee languishing to a new taske; and yet, when I haue well digested the comparifon of both these conditions, I must needs say, I had rather waste with worke, then batten with ease; & would rather choose a life profitably painfull, then vselessly dull and delicate. I cannot tell whether I should say these Creatures liue,
H 2 which

which doe nothing ; since
 we are wont ever to noti-
 fie life by motion ; Sure
 I am their life is not vi-
 tall ; For mee, Let me ra-
 ther complaine of a mind
 that will not let mee bee
 idle , then of a body
 that will not let mee
 worke.

LXII.

Vpon Bees fighting.

WHat a pittie it is to
 see these profi-
 table , industrious Crea-
 tures fall so furiously vp-
 on each other, and thus
 sting and kill each other,
 in the very mouth of the
 Hive ;

Hiue; I could like well
to see the Bees doe
this execution vpon
Waspes, and droanes, ene-
mies to their common
stocke, this favours but
of Iustice; But to see
them fall foule vpon
those of their owne wing,
it cannot but trouble
their owner, who must
needs be an equall leesser
by the victory of either;
There is no more perfect
resemblance of a Com-
mon-wealth, whether ci-
vill, or sacred, then in an
Hiue: The Bees are pain-
full and honest Compa-
triots, labouring to bring
Waxe and Hony to the
H 3 main-

maintenance of the publicke state ; The Waspes and Droanes are vnprofitable and harmefull Hangbyes, which liue vpon the spoyle of others labours ; whether as common Barrettors, or strong Thecues, or bold Parasites, they doe nothing but robbe their Neighbours. It is an happie sight when these feeble the dint of Iustice, and are cut off from doing further mischief ; But to see well-affected and beneficiall Subjects vndoe themselues with duells, whether of Law, or Sword ; to see good Christians of the same pro-

profession, shedding each others blood, vpon quarrels of Religion, is no other then a sad and hatefull spectacle; and so much the more; ~~by~~ ^{how} much we have more meanes of reason and Grace to compose our differences, and correct our offensive contentiousness; Oh G O D, who art at once the Lord of Hosts, and Prince of Peace, giue vs warre with spirituall wickedness, and Peace with our Brethren.

H 4 LXIII.

does without reflection
 upon Waspes falling into a
 Glasse.

SEE you that narrow-
 mouthed glasse, which
 is set neare to the Hiue,
 marke how busily the
 Waspes resort to it; flie-
 ing drawne thither by the
 smell of that sweet liquor
 wherewith it is bayted;
 see how eagerly they
 creepe into the mouth of
 it; and fall downe sud-
 dainely from that flippe-
 ry steepnesse, into that
 watery trap, from which
 they can never rise; there,
 after some vaine labour,
 and

and wearinesse, they drowne, and dye; You doe not see any of the Bees looke that way; they passe directly to their Hiue, without any notice taken of such a pleasing Bayt; Idle and ill disposed persons are drawne away with every temptation; they haue both leisure and will to intertaine every sweet allurement to sinne; and wantonly prosecute their owne wicked lusts till they fall into irrecoverable damnation;

Whereas the diligent and laborious Christian, that followes hard and

H 5 con-

conſcionably the workes
of an honeſt calling, is
free from the danger of
theſe deadly intifements,
& layes vp hony of com-
fort againſt the Winter
of evil; Happy is that man
who can ſee and injoy the
ſucceſſe of his labour; but,
how ever, this we are ſure
of; if our labour cannot
purchase the good wee
would haue, it ſhall
prevent the evil wee
would avoyd.

LXIIII.

LXIII.

*Vpon a Spring in a wilde
Forrest.*

LOe heere the true pat-
terne of Bounty;
What cleare chryftall
streames are heere, and
how liberally doe they
gush forth and hasten
downe, with a pleasing
murmur, into the Valley;
Yet you see neyther Man
nor Beast, that takes part
of that wholesome and
pure water; It is enough,
that those may dip who
will; the refusall of o-
thers doth no whit abate
of this proffered plenty;
Thus

Thus bountifull House-keepers hold on their set ordinary provision, whether they haue guests, or no ; Thus conscionable Preachers powre out the liuing Waters of wholesome Doctrine, whether their Hearers partake of those blessed meanes of Salvation, or neglect their holy indeavours ; Let it bee our comfort that wee haue beene no niggards of these coelestiall streames, let the world giue an account of the improouement.

LXV.

L X V.

*Upon the sight of an Owle
in the twi-light.*

WHat a strange Melancholicke life doth this Creature lead; to hide her head, all the day long, in an yvie-bush, and at night, when all other Birds are at rest, to flye abroad, and vent her harsh notes; I know not why the ancients haue sacred this Bird to wisdom, except it be for her safe closenesse, and singular perepicacity; that when other domestick and ayrie Creatures are blind,

blind, she onely hath inward light to discern the least objects for her owne advantage; Surely thus much wit they haue taught vs in her; that hee is the wisest man, that would haue least to doe with the multitude; that no life is so safe as the obscure; that retirednesse, if it haue lesse comfort, yet lesse danger and vexation; Lastly, that hee is truly wise who sees by a light of his owne, when the rest of the world sit in an ignorant and confused darknesse, vnable to apprehend any truth, save by the helpes of an outward

ward illumination.

Had this Fowle come
forth in the day time,
how had all the little
Birds, flock't wondring
about her, to see her vn-
couth visage, to heare her
yntuned notes; she likes
her estate never the worse,
but pleaseth her selfe in
her owne quiet reserved-
nesse; It is not for a wise
man to bee much affected
with the censures of the
rude and vnskilfull vul-
gar, but to hold fast un-
to his owne well-chosen
and well-fixed resoluti-
ons; Every foole knowes
what is wont to be done;
but what is best to bee
done,

done, is knowne onely
to the wife.

LXVI.

*Vpon an Arme benum-
med.*

HOw benumbed and
(for the time) sense-
lesse is this arme of mine
becomne, onely with too
long leaning vpon it ?

Whiles I vsed it to o-
ther services, it fayled
me not, now that I haue
rested vpon it, I finde
cause to complaine; It
is no trusting to an arme
of flesh; On whatsoever
occasion we put our con-
fidence therein, this re-
liance

lyance will bee sure to
end in paine, and disap-
pointment ; O G O D,
thine arme is strong and
mighty ; all thy Crea-
tures rest themselves vpon
that, and are comfort-
ably sustained ; Oh that
wee were not more ca-
pable of distrust, then
thine omnipotent hand
is of wearinesse and sub-
duction.

LXVII.

of such and such sort

 Upon the sparkes flying up-
 ward.

It is a feeling compar-
 ison of that of I & S
 of man borne to labour;
 as the sparkes to flye up-
 ward; That motion of
 theirs is no other then
 naturall; Neither is it
 otherwise for man to la-
 bour; his minde is crea-
 ted actiue, and apt to
 some or other ratiocina-
 tion; his joynts all stir-
 ring; his nerues made for
 helps of moving; and his
 occasions of living call
 him forth to action: So as

an

an idle man doth not more want Grace, then degenerate from Nature. Indeed, at the first kindling of the fire, some sparkes are wont, by the impulsi- on of the Bellowes, to flie forward, or sideward; and even so, in our first Age, youthly vanity may moue vs to irregular courses; but when those first violences are overcome; and wee haue attained to a settlednesse of disposition, our sparkes flye vp, our life is labour; And why should wee not doe that, which we are made for? Why should not GOD rather

ther grudge vs our being; then wee grudge him our worke? It is no thanke to vs that wee labour out of necessity; out of my obedience to thee, O GOD I desire ever to bee imployed; I shall never haue comfort in my toyle, if it be rather a purveyance for my selfe, then a Sacrifice to thee.

LXVIII.

LXVIII.

Vpon the sight of a Raven.

I Cannot see that Bird
but I must needs thinke
of **ELIAH**; and won-
der no lesse at the miracle
of his faith then of his
provision; It was a strong
beleefe that carryed him
into a desolate retired-
nesse to expect food from
Ravens; This fowle, we
know, is ravenous; all is
too little that he can fo-
rage for himselfe; and the
Prophets reason must
needs suggest to him,
that in a dry barren De-
fert

fert bread and flesh must
 be great dainties; yet hee
 goes aside to expect vic-
 tuals from that purvey-
 ance; Hee knew this
 Fowle to bee no lesse
 greedy, then vncleane;
 Vncleane, as in Law, so
 in the nature of his food;
 What is his ordinary
 prey but loathsome car-
 rion? Yet since G O D
 had appointed him this
 Cator, he stands not vpon
 the nice points of a fasti-
 dious squeamishnesse, but
 confidently depends vp-
 on that vncouth provisi-
 on; And accordingly,
 these unlikely purvey-
 ours bring him bread and
 flesh

flesh in the Morning, and
bread and flesh in the
Evening; but Sathan
Not one of those hun-
gry Ravens could swal-
low one morsell of those
viandts, which were sent
by them, to a better
mouth; The River of
Cherith sooner fayled
him, then the tender of
their Service. No doubt,
ELEANORs stomacke was
often vp before that his
incurious dyet came;
When expecting from
the mouth of his Caue,
out of what Coast of Hea-
ven these his Servitors
might be Hescryed, vpon
the sight of them, he mag-
nified,

nified, with a thankful
 hart, the wonderful
 goodnesse and truth of
 his G O D; and was nou-
 rished more with his
 faith, then with his food
 O G O D, how infinite is
 thy providence, wise-
 dome, power? We crea-
 tures are not what we are,
 but what thou wilt haue
 vs; when thy turne is to
 be served, we haue none
 of our owne; Give mee
 but faith, and doe what
 thou wilt: **LXIX.**

LXIX.

Upon a Worme.

IT was an homely expression which GOD makes of the state of his Church, Feare not, thou Worme I A C O B ; Every foot is ready to tread on this despised Creature ; Whiles it keepes it selfe in that cold obscure Cell of the earth (wherein it was hidden.) it lay safe, because it was secret, but now that it hath put it selfe forth, of that close Caue, and hath presented it selfe to the light of the Sunne, to
I the

the eye of Passengers ;
how is it vexed with the
scorching beames, and
wringes vp and downe, in
an helpelesse perplexity ;
not finding where to
throwd it selfe ; how ob-
noxious is it to the foules
of the ayre, to the feet of
men, and beasts ? He that
made this Creature such,
and calls his Church so,
wel knew the answerable-
nesse of their condition :
How doth the World o-
ver-looke, and contemne
that little flocke, whose
best-gard hath ever bin se-
crecy ? And if ever that
despicable number haue
dared to shew it selfe, how
hath

hath it beene scorched,
and trampled vpon, and
intertained with all vari-
ety of Persecution. O
Saviour, thy Spouse fares
no otherwise then thy
selfe; to match her fully,
thou hast said of thy selfe,
I am a Worme and no
man; Such thou wert in
thine humbled estate, here
on earth; such thou
wouldst be; But, as it is a
true word that hee who
made the Angels in Hea-
ve, made also the Wormes
on earth, so it is no lesse
true, that he who made
himselfe and his Church
Wormes vpon Earth,
hath raised our nature

I 2

in

in his person aboue the Angels, and our person in his Church to little lesse then Angels; It matters not how wee fare in this Valley of teares, whiles wee are sure of that infinite amends of Glory aboue.

LXX.

*Vpon the putting on of his
Cloathes.*

WHat a poore thing were Man, if hee were not beholden to other Creatures. The Earth affords him flaxe, for his linnen, bread for his belly, the Beasts his ordinary cloathes, the Silke-

Silke-worme his bravery;
the backe and bowels of
the Earth his mettals and
fuell; the Fishes, Fowles,
Beasts his nourishment;
His wit indeed workes
vpon all these, to im-
proue them to his owne
advantage; but they
must yeild him materials,
else he subsists not. And
yet we fooles are proud
of our selues, yea proud
of the cast Suites of the
very basest Creatures:
There is not one of them
that hath so much need
of vs; They would in-
joy themselves the more,
if Man were not; Oh
G O D, the more wee
I 3 are

are sensible of our owne indigence, the more let vs wonder at thine all-sufficiency in thy selfe; and long for that happie condition, wherein thou (which art all perfection) shalt bee all in all to vs.

LXXI.

Upon the sight of a great Library.

WHat a world of wits is here pack't vp together? I know not whether this sight doth more dismay, or comfort me; It dismayes mee to thinke, that heere is

is so much that I cannot know; It comforts mee, to thinke that this variety yeelds so good helps to know what I should; There is no truer word then that of S A L O M O N, There is no end of making many Bookes; this sight verifies it; There is no end; indeed, it were pittie thereshould. G O D hath given to Man a busie Soule; the agitation wherereof cannot but, through time and experience, worke out many hidden truthes; to suppress these would be no other then injurious to Mankind; whose

I 4 minds

minds like vnto so many candles, should bee kindled by each other: The thoughts of our deliberation are most accurate; these wee vent into our Papers; What an happinesse is it, that, without all offence of Necromancy, I may here call vp any of the ancient Worthies of learning, whether humane, or diuine, and conferre with them of all my doubts: That I can at pleasure summon whole Synodes of Reverend Fathers, and acute Doctors from all the Coasts of the Earth; to giue their well-studied
judg-

judgments in all points
of question which I pro-
pose : Neither can I
cast my eye casually vp-
on any of these silent
Masters, but I must
learne somewhat : It is a
wantonneſſe to complaine
of choiſe ;

No Law bindeſ vs to
read all ; but the more
we can take in, and digeſt,
the better-liking muſt the
mind needs be ; Blessed
be **G O D** that hath ſet
vp ſo many cleare Lamps
in his Church

Now, none but the
wilfully blind can plead
darkneſſe ; And blessed
be the memory of thoſe
ſervants I ſee his

his faithfull Servants,
that haue left their bloud,
their spirits, their liues
in these precious Pa-
pers; and haue willingly
wasted themselves into
these during Monuments,
to giue light vnto o-
thers.

LXXII.

*Vpon the red Crosse on a
doore.*

OH signe fearfully sig-
nificant; this Sick-
nesse is a Crosse indeed,
and that a bloudy one;
both the forme and the
colour import Death;
The Israelites doores
whose

whose lintells were besprinkled with blood, were passed over by the destroying Angell; here, the destroying Angell hath smitten, and hath left this marke of his deadly blow; We are wont to fight cheerfully vnder this Ensigne abroad, and be victorious; Why should we tremble at it at home? Oh God, there thou fightest for vs, here against vs; Vnder that we haue fought for thee, but vnder this (because our sinnes haue fought against thee) wee are fought against by thy judgments.

Yet

Yet Lord, it is thy
 Crosse, though an heavy
 one, It is ours by me-
 rit, thine by imposition;
 O Lord, sanctifie thine
 affliction, and remoue
 thy vengeance.

LXXIII.

*Vpon the change of Wea-
 ther.*

I Know not whether it
 be worse, that the Hea-
 ven looke vpon vs al-
 wayes with one face, or
 ever varying; for as
 continuall change of
 Weather causes vncer-
 tainty of health, so a
 per-

permanent solednesse of one season, causeth a certainty of distemper; perpetuall moysture dissolues vs, perpetuall heate evaporates or inflames vs; cold stupefies vs, drought obstructs and withers vs; Neither is it otherwise in the state of the minde; if our thoughts should bee alwayes Volatile, changing, inconstant, wee should never attaine to any good habit of the Soule, whether in matter of judgment, or disposition; but if they should bee alwayes fixed, we should run into the

the danger of some desperate extremity; to be ever thinking, would make vs mad; to be ever thinking of our crosses, or finnes, would make vs hartlesly dejected; to bee ever thinking of Pleasures and Contentments, would melt vs into a loose Wantonnesse; to bee ever doubting, and fearing, were an Hellish servitude; to bee ever bold, and confident, were a dangerous presumption; but the interchanges of these in a due moderation, keepe the Soule in health; O G O D, how-

howsoever these Variations bee necessarie for my Spirituall condition ; Let mee haue no Weather but Sunnes- shine from thee ; Doe thou lift vp the light of thy countenance vpon mee ; and stablish mee e- ver with thy free Spi- rit.

LXXIII.

THEY shew respect
 to LXXIII. and
Upon the sight of a Marri-
age and

WHAT a comfort-
 able and feeling
 resemblance is heere of
 C H R I S T, and his
 Church: I regard not the
 persons, I regard the in-
 stitution; Neyther the
 Husband, nor the Wife
 are now any more theyr
 owne; they haue eyther
 of them giuen over them-
 selues, to other; not
 onely the Wife, which
 is the weaker vessell, hath
 yeilded over her selfe to
 the stronger protection,
 and

participation of an abler head ; but the Husband hath resigned his right in himselfe over to his feebler confort ; So as now, her weaknesse is his ; his strength is hers ; Yea their very flesh hath altered property ; hers is his, his is hers ; Yea their very Soule and Spirit may no more bee severed in respect of mutuall affection ; then from their owne severall bodies : It is thus, O Saviour, with thee and thy Church ; Wee are not our owne, but thine, who hast married vs to thy selfe in truth and
righ-

righteousnesse ; What powers , what indowments haue we but from, and in thee ? And as our holy boldnesse dares interesse our selues in thy graces, so thy wonderfully-compassionate mercy vouchsaues to interesse thy selfe in our infirmities; thy poore Church suffers on Earth, thou feelest in Heaven; & as complaining of our stripes, canst say, *Why persecutest thou mee ?*

Thou againe art not so thine owne, as that thou art not also ours; thy Sufferings, thy Merits, thy Obedience, thy Life, Death,

Death, Resurrection, Ascension, Intercession, Glory; yea thy blessed Humanity, yea thy glorious Deity, by vertue of our right, of our Vnion, are so ours, as that wee would not giue our part in thee for ten thousand Worlds.

Oh gracious Saviour, as thou canst not but loue and cherish this poore & vnworthy Soule of mine, which thou hast mercifully espoused to thy selfe; so giue me Grace to honor and obey thee, and forsaking all the base & sinfull rivalry of the World, to hold mee onely vnto thee
whiles

whiles I live here, that
I may perfectly enjoy
thee hereafter.

LXXV.

Upon the sight of a Snake.

I know not what hor-
ror wee finde in our
selues at the sight of a
Serpent: Other Crea-
tures are more loathsome,
and some no lesse deadly
then it; yet, there is
none, at which our bloud
riseth so much, as at this;
Whence should this be,
but out of an instinct of
of our old enemie: We
were stung in Paradise,
and

and cannot but feele it: But here is our weaknesse; It was not the body of the Serpent that could haue hurt vs, without the suggestion of sinne; and yet we looe the sinne whiles we hate the Serpent; Every day are wee wounded with the sting of that old Serpent, and complaine not; and so much more deadly is that sting, by how much it is lesse felt: There is a sting of guilt, and there is a sting of remorse; there is mortall venome in the first, whereof we are the least sensible; there is lesse danger in the second;
The

The Israelites found themselves stung by those fierie Serpents in the Desert; and the sense of their paine sent them to seeke for Cure; The World is our Deserr; and as the sting of Death is Sinne; so the sting of Sinne is Death; I doe not more wish to finde ease then paine; If I complaine enough; I cannot faile of cure; O thou, which art the true brazen Serpent, lifted vp in this Wildernesse, raise vp mine eyes to thee, and fasten them vpon thee; thy mercy shal make my soule whole, my wound soveraine.

LXXVI.

LXXVI.

Vpon the ruines of an Abby.

IT is not so easie to say what it was that built vp these Walls, as what it was, that pull'd them downe, even the wickednesse of the Possessours;

Every stone hath a tongue to accuse the Superstition, Hypocrisie, Idlenesse, Luxury of the late owners.

Me thinks I see it written all along, in Capitall letters vpon these heapes;

*A fruitfull Land maketh
he barren for the iniquity of
them that dwell therein;*

Per-

Perhaps there wanted not some Sacriledge in the Demolishers ; in all the carriage of these businesses, there was a just hand, that knew how to make an wholesome and profitable vse of mutuall finnes ; Full little did the Builders, or the in-dwellers thinke that this cost-ly and warme Fabricke should so soone end violently in a desolate rubbish : It is not for vs to be high-minded, but to feare ; No Roofe is so hye, no Wall so strong, as that sinne cannot leuell it with the Dust ; Were any pile so close that it could

could keepe out ayre, yet
it could not keepe out
judgment where sinne
hath beene fore-admit-
ted;

In vaine shall wee pro-
mise stability to those
Houses which wee have
made witnesses of, and ac-
cessaries to our shamefull
uncleanneses; The firm-
nesse of any building is
not so much in the mat-
ter, as in the owner; Hap-
py is that Cottage that
hath an honest maister,
and woe bee that Palace
that is viciously inhabi-
ted.

K LXXVII.

LXXVII.

*Vpon the discharging of a
Peere.*

GOOD LORD; how
witty men are to kill
one another? What fine
devises they have found
out to murder a farre off?
To slay many at once;
and so to fetch off liues,
that whiles a whole Lane
is made of Carcasses
with one blow, no
body knowes who hurt
him? And what honor
doe wee place in slaugh-
ter? Those armes,
wherein wee pride our
selues, are such, as which,
we,

wee, or our Ancestors
haue purchased with
blood: The Monuments
of our Glory, are the
spoyles of a subdu'd and
and slaine Enemy; Where
contrarily, all the titles of
God sound of Mercy, and
gracious respects to Man:
God the Father is the ma-
ker and preserver of men;
God the Sonne is the Sa-
viour of Mankind; God
the Holy Ghost styles
himselſe the Comforter:
Alas, whose image doe we
beare in this disposition,
but his, whose true title is
the Destroyer? It is ea-
sie to take away the life,
it is not easie to giue it;

K 2

Giue

Give me the man that can
deuise how to saue
Troupes of men from
killing, his name shall
haue roome in my Ca-
lender ; There is more
true honour in a Cinick
garland, for the preserving
of one Subject, then in a
Lawrell, for the victory
of many Enemies ; Oh
God, there are enow that
bend their thoughts to
vndoe what thou hast
made, enable thou mee
to bestow my indeavors
in repriving, or rescuing
that might otherwise pe-
rish ; Oh thou who art
our common Sauour,
make thou mee both am-
bitious,

bitious, and able to helpe
to saue some other be-
sides my selfe.

LXXVIII.

*Vpon the tolling of a pas-
sing-Bell.*

HOW dolefull and
heavy is this sum-
mons of Death; This
sound is not for our eares,
but for our harts; it
calls vs not onely to our
prayers, but to our pre-
paration; To our Pray-
ers for the departing
Soule; to our prepara-
tion for our owne depar-
ting; Wee haue never so
much need of Prayers, as

K 3

in

in our last Combat ; then is our great Adversary most eager ; then are wee the weakest , then nature is so over-laboured , that it giues vs not leisure to make vse of gracious motions ; There is no preparation so necessary as for this Conflict ; all our life is little enough to make ready for our last houre ; What am I better then my Neighbours ? How oft hath this Bell reported to me the farewell of many more strong and vigorous bodies then my owne ; of many more cheerfull and lively spirits ? And now
what

what doth it, but call me
to the thought of my par-
ting? Here is no abiding
for me; I must away too;
Oh thou that art the
G o d of comfort, helpe
thy poore Servant that
is now struggling with
his last enemies. His sad
friends stand gazing vp-
on him, and weeping o-
ver him, but they can-
not succour him; needs
must they leaue him to do
this great worke alone;
none but thou, to whom
belong the issues of death,
canst relieue his distressed
and over-matched Soule;
And for mee, let no man
dye without mee; as I

K 4

dye

dye dayly, so teach mee
to dye once; acquaint
mee before-hand with
that Messenger, which
I must trust too; Oh
teach mee so to number
my dayes, that I may
apply my hart to true
wisdom.

LXXIX.

*Vpon a Defamation disper-
sed.*

WERE I the first,
or the best that
ever was slandered, per-
haps it would bee some-
what difficult to com-
mand my selfe, patience,
Griefe is wont to be aba-
ted

ted eyther by partners,
or precedents; the want,
whereof dejects vs. be-
yond measure, as men
singled out for patternes
of misery: Now, whiles
I finde this the common
condition of all that e-
ver haue beene reputed
vertuous, why am I
troubled with the whis-
perings of false tongues?
O GOD, the Divell
slandered thee in Para-
dise; O Saviour, men
slandered thee on earth;
more then Men or Divels
can reproach mee; Thou
art the first, as thou art
the best, that ever was
smitten by a lying and

*Si Chrt.
sua ludam
passus est,
cur non
ego patiar
Birrbichlo-
nem? Dial.
de S. Mar-
tino Sever.
Sulpit.*

K 5

ve-

venemous tongue: It is too much favour that is done mee by malicious lippes, that they conforme me to thy sufferings; I could not bee so happie if they were not so spightfull; Oh thou glorious patterne of reproached innocence, if I may not dye for thee, yet let mee thus bleed with thee.

LXXX.

LXX X.

Vpon a ring of Bels.

WHiles every Bell
keepe due time,
and order, what a sweet &
harmonious sound they
make? All the neighbour
Villages are cheared with
that common Musicke;
but when once they jarre,
and checke each other;
eyther jangling together,
or striking preposterous-
ly, how harsh and vnplea-
sing is that noyse; So
that as wee testifie our
publike rejoycing by an
orderly and well-tuned
peale; So when we would
fig-

signifie that the Towne is on fire, wee ring confusedly.

It is thus in Church and Common-wealth ; when every one knowes and keepes their due rancks, there is a melodious consort of Peace and contentment ; but when distances, and proportions of respects are not mutually observed ; when eyther States or persons will bee clashing with each other, the discord is grievous , and extremely prejudiciall ; such confusion eyther notifieth a fire already kindled, or portendeth it ;

it ; Popular States may ring the changes with safety ; but the Monarchicall government requires a constant and regular course of the set degrees of rule and inferiority, which cannot be violated without a sensible discontentment, and danger ; For mee, I doe so loue the peace of the Church and State, that I cannot but, with the charitable Apostle, say, *Would to God they were out off that trouble them ; and shall ever wish eyther no jarres, nor no clappers.*

LXXXI.

LXXXI.

Vpon the sight of a full Table at a Feast.

WHat great Variety is here, of flesh, of fish, of both, of neither; as if both Nature and Art did strue to pamper vs; Yet mee thinkes, enough is better then all this; Excesse is but a burden, as to the provider, so to the Guest; It pitties and greeues mee to thinke, what toyle, what charge hath gone to the gathering of all these dainties together, what paine so many poore Creatures haue.

haue beene put to, in dying for a needlesse Sacrifice to the Belly; what a Penance must be done by every accumbent; in sitting out the passage through all these dishes; what a taske the stomacke must bee put to in the concoxion of so many mixtures; I am not so austere^{ly} scrupulous as to deny the lawfulnessse of these abundant provisions, vpon just occasions; I find my Savior himselfe more then once at a Feast; this is recorded as well as his one long Fast: Doubtlesse our bountifull G O D hath given vs his
Crea-

Creature, not for necessity onely, but for pleasure : But these exceedings would bee both rare, and moderate; and when they must bee, require no lesse patience then temperance;

Might I haue my option, Oh God, giue mee rather a little with peace and loue; He whose provision for every day, was thirty measures of fine flower, and threescore measures of Meale, thirty Oxen, an hundred Sheep, besides Venison, and Fowle, yet can pray, *Giue mee the Bread of sufficiency*. Let mee haue
no

no perpetuall Feast but a good Conscience; & from these great preparations (for the health both of Soule and body) let mee rise rather hungry, then furcharged.

LXXXII.

Vpon the hearing of a Lute well play'd on.

THere may be (for ought we know) infinite inventions of Art, the possibility whereof we should hardly euer beleeue, if they were fore-reported to vs; Had wee lived in some rude, and remore part of the World,

World, and should haue
beene told, that it is pos-
sible onely by an hollow
peece of Wood, and the
guts of Beasts, stirred by
the fingers of men, to
make so sweet and melo-
dious a noyse, we should
haue thought it ytterly
incredible ; yet now
that wee see and heare it
ordinarily done, we make
it no wonder ; It is no
marvell, if wee cannot
fore-imagine, what kinde,
and meanes of harmony
G o d will haue vsed by
his Saints, and Angels in
Heaven ; when these
poore matters seeme so
strange to our conceits,
which

which yet our very senses are convinced of; Oh God, thou knowest infinite wayes to glorifie thy selfe by thy Creatures, which doe farre transcend our weake, and finite capacities; Let me wonder at thy wisdom and power, and bee more awfull in my adorations, then curious in my inquiries.

LXXXIII.

LXXXIII.

*Vpon the sight and noyse of
a Peacocks.*

I See there are many
kindes of Hypocrites ;
Of all Birds this makes
the fayrest show, and the
worst noyse ; So as this
is an Hypocrite to the
eye ; There are others ,
as the Black-bird , that
lookes foule and footy ,
but sings well ; this is
an Hypocrite to the
Eare ; There are others
that please vs well, both
in their show, and voice,
but are crosse in theyr
car-

carriage and condition ,
as the Poppingay , whose
colours are beautifull ;
and noyse , delightfull ;
yet is apt to doe mis-
cheife in scratching and
byting any hand that
comes neare it ; These
are Hypocrites both to
the eye , and eare ; Yet
there is a degree further
(beyond the example of
all brute Creatures) of
them , whose show ,
whose words , whose
actions are faire , but
their hearts are foule ,
and abominable ;

No outward beautie
can make the Hypocrite
other then odious :

For

For mee, let my profession agree with my words, my words with my actions, my actions with my hart; and let all of them be approved of the GOD of truth.

LXXXIIII.

Vpon a penitent Malefactor.

I Know not whether I should more admire the Wisdome or the Mercy of God in his proceedings with men; Had not this man sinned thus notoriously, he had never beene

beene thus happy ; whiles
his courses were faire,
and civill , yet hee was
gracelesse ; now his mis-
carriage hath drawne him
into a just affliction ; his
affliction hath humbled
him ; God hath taken this
advantage of his humilia-
tion, for his Conversion:
Had not one foot slip't in-
to the mouth of Hell , he
had never beene in this
forwardnesse to Heaven ;

There is no man so
weake , or foolish , as
that hee hath not strength
or wit enough to sinne ;
or to make ill vse of
his sinne. It is one-
ly the goodnesse of
an

an infinite G O D,
 that can make our sinne
 good to vs, though e-
 vill in it selfe; Oh
 G O D, it is no thanks
 to our selues, or to
 our finnes, that wee
 are bettered with e-
 vill; the Worke is
 thine, let thine bee the
 Glory.

LXXXV

LXXXV.

Vpon the sight of a Lilly.

THis must needs bee a
 goodly Flower that
 our Saviour hath singled
 out to compare with S A-
 L O M O N, and that not
 in his ordinary dresse,
 but in all his royaltie.
 Surely the earth had ne-
 ver so glorious a King as
 he; Nature yeilded no-
 thing that might set forth
 royall magnificence, that
 hee wanted; yet hee that
 made both S A L O M O N
 and this Flower, sayes
 that S A L O M O N in all
 L his

his royaltie was not clad like it ; What a poore thing is this earthly bravery that is so easily over-matched ? How ill Iudges are we of outward beauties that contemne these goodly Plants, which their Creator thus magnifies, & admire those base mettals, which he (in comparison hereof) cōtemnes : If it be their transitoriness that embaseth them, what are we ? *All flesh is Grasse, and all the glory of man as the flower of Grasse :* As we cannot be so braue, so we cannot bee more permanent ; Oh God, let it bee my ambition to walke with

with thee hereafter in
 white: Could I put on a
 robe of starres here, with
 proud H E R O D, that
 glittering garment could
 not keepe me from Lice,
 or Wormes; Might I sit
 on a Throne of Gold,
 within an house of Ivery,
 I see I should not com-
 pare with this Flower; I
 might bee as transitory, I
 should not be so beauti-
 full. What matters it
 whether I go for a flower,
 or a weed, here; whe-
 thersoever, I must wither:
 Oh thou which art grea-
 ter then S A L O M O N doe
 thou cloath me with thy
 perfect Righteousnesse,
 L 2 so

To shall I flourish for e-
ver in the Courts of the
House of my God.

blood LXXXV. *resting*

*Upon the sight of a Coffin
stucke with Flowers.*

Too faire appearance
is never free from just
suspicion; whiles heere
was nothing but meere
Wood; no Flower was
to be seene here, now that
this Wood is lined with
an vnflayory Corps, it is
adorned with this sweet
variety; the firre where-
of that Coffin is made,
yeilds a naturall redo-
lence alone; now that it
is

is stuffed thus, noy some-
ly, all helpe is too lit-
tle to countervail that
sent of corruption; Ney-
ther is it otherwise in the
living;

Perpetual use of strong
perfumes argues a guilti-
nes of some displeasing
your. The case is the same
spiritually, an over-glo-
rious outside of Professi-
on implies some inward
filthinesse that would
faine escape notice; Our
vncomely parts have
more comelnesse put on;
Too much ornament im-
ports extreame deformi-
ty; For mee, let my show
bee moderate, so shall I

neither deceiue applause,
nor merit too deepe cen-
sure.

LXXXVRI.

*From the view of the
World.*

IT is a good thing to see
this materiall World;
but it is a better thing to
thinke of the intelligible
World; this thought
is the sight of the Soule,
whereby it discerneth
things, like it selfe; Spirituall,
and Immortall;
which are so much be-
yond the worth of these
sensible Objects, as a Spi-
rit is beyond a body, a
pure

pure substance beyond a corruptible; an infinite God above a finite Creature; O God; how great a word is that, which the Psalmist says of thee, that thou abasest thy selfe to behold the things both in Heaven, and Earth?

It is our glory to looke vp even to the meanest peece of Heaven; It is an abasement to thine incomprehensible Majesty to looke downe vpon the best of Heaven; Oh, what a transcendent Glory must that needs bee, that is abased to behold the things of Heaven? What an happinesse

L 4

shall

shall it bee to mee, that
mine eyes shall bee exal-
ted to see thee; who art
humbled to see the place,
and state of my blessed-
nesse: Yea, those very
Angels that see thy face,
are so resplendantly glo-
rious, that we could not
over-live the sight of one
of their faces; who are
faine to hide their faces
from the sight of thine;
How many millions of
them attend thy Throne
aboue, and thy Foot-
stool below, in the Mi-
nistration to thy Saints?
It is that thine invisible
world, the Communion
wherewith can make mee
truly

truly blessed; Oh God,
if my body have fellow-
ship here amongst Beasts,
of whose earthly sub-
stance it participates; Let
my Soule bee united to
thee, the God of Spirits,
and be raised up to enjoy
the insensible Societie of
thy blessed Angels; Ac-
quaint mee before-hand
with those Citizens and
affaires of thine Heaven;
and make me no stranger
to my future Glory.

THE SECOND PART OF THE
MEDITATION ON THE
SACRAMENT OF THE EUCARIST

By the Rev. Father
JOHN CALVYN
L. 5. LXXXVIII.
Being the second part

LXXXVIII.

*Vpon the stinging of a
Waspe.*

HOW small things may
 annoy the greatest :
 even a Mouse troubles an
 Elephant, a Gnat a Lion ;
 a very Flea may disquiet
 a Gyant ; What weapon
 can be nearer to nothing
 then the sting of this
 Waspe ? Yet what a pain-
 full wound hath it given
 me ; that scarce-visible
 point how it envenomes,
 and rankles, and swels
 vp the flesh ? The ten-
 derneffe of the part addes
 much to the griefe ;

And

And if I be thus vexed with the touch of an angry Flye, L O R D, how shall I bee able to indure the sting of a tormenting Conscience? As that part is both most active, and most sensible, so that wound which it receiues from it selfe, is most intollerably grievous; there were more ease in a nest of Hornets, then vnder this one torture: O God, howsoeuer I speed abroad, giue mee Peace at home; and what ever my flesh suffer, keepe my Soule free:

Thus pained, wherein
doe

doe I find ease but in lay-
ing Honey to the part af-
fected : That Medicine
onely abates the anguish ;
How neare hath Nature
placed the remedy to the
offence : Whensoever
my hart is stung with the
remorse of sinne, onely
thy sweet and precious
merits, O blessed Savi-
our, can mitigate, and
heale the wound ; they
haue vertue to cure mee,
giue mee grace to apply
them ; that soveraine
receit shall make my
paine happy ; I shall thus
applaud my grieve, It is
good for mee that I was
thus afflicted.

LXXXIX.

LXXXIX.

*Upon the Arraignement of a
Felon.*

With what terrour
doth this Male-
factor stand at that Barre?
His hand trembles,
whiles it is lift vp for his
tryall; his very lips
quake, whiles hee saith,
not guilty; his counte-
nance condemnes him be-
fore the Iudge; and his
feare is ready to execute
him before his Hang-man:
Yet this Iudge is but a
weake man, that must,
soone after, dye himselfe;
that sentence of Death,
which

which he can pronounce,
 is already passed by
 Nature vpon the most in-
 nocent; that act of death,
 which the Law inflicteth
 by him, is but momenta-
 ny; who knowes whether
 himselfe shall not dye
 more painfully? O God,
 with what horror shall
 the guilty Soule stand be-
 fore thy dreadfull Tribu-
 nall in the day of the great
 Assizes of the World?
 Whiles there is the pre-
 sence of an infinite Ma-
 jesty to daunt him.; a
 fierce and clamorous
 Conscience to giue in
 evidence against him.;
 Legions of ugly, and
 terri-

terrible Divels way-
ting to seize vpon
him; a Gulfe of vn-
quenchable Fire ready
to receiue him; whiles
the Glory of the Iudge
is no lesse confounding,
then the crueltie of the
Tormentors; Where
the Sentence is vna-
voydable; and the Ex-
ecution Everlasting;
Why doe not these ter-
rors of thee, my G o d,
make me wise to hold
a priuy Sessions vpon
my Soule, and acti-
ons; that beeing acqui-
ted by my owne hart I
may not bee condemned
by thee; and being judged
by

by my selfe I may not
bee condemned with the
World:

X. C.

*Upon the Crowing of a
Cocke.*

HOW harshly did this
note sound in the
eare of Peter; Yeap earced
his very hart: Many a time
had hee heard this bird,
and was no whit moved
with the noyse; now,
there was a Bird in his
bosome that crow'd low-
der then this; Whose
shrill accent conjoyned
with this, astonished the
guilty Disciple.

The

The weary labourer when hee is awakened from his sweet sleepe by this naturall Clocke of the Houshold, is not so angry at this troublesome Bird, nor so vexed at the hearing of that vnseasonable sound, as *PETER* was, when this Fowle awakened his sleeping Conscience, and call'd him to a timely repentance; This Cocke did but crow like others; neither made, or knew any difference of this tone, and the rest; there was a diuine hand that ordered this Mornings; note to be a Summons of Penitence;
He

Hee that fore-told it,
 had fore-appointed it;
 that Bird could not but
 crow then; and all the
 noyse in the High-
 Priests Hall could not
 keepe that sound from
 P E T E R S eare;
 But, O SAVIOUR,
 couldst thou finde lea-
 sure, when thou
 stoodst at the Barre
 of that vnjust, and cru-
 ell Iudgement, amidst
 all that bloudy rabble
 of Enemies, in the
 sence of all theyr fu-
 rie, and the expecta-
 tion of thine owne
 Death, to listen vn-
 to

to this Monitor of
P E T E R S Repen-
 tance ; and vpon the
 hearing of it, to cast
 backe thine eyes vpon
 thy Denying, Cur-
 sing, Abjuring Dis-
 ciple : O Mercie with-
 out measure ; and be-
 yond all the possibility
 of our Admiration ;
 to neglect thy selfe for
 a sinner, to attend the
 repentance of one, when
 thou wert about to
 lay downe thy life for
 all.

I Oh G O D, thou art
 still equally mercifull.
 Every Elect Soule is
 no

no lesse deare vnto thee:
 Let the sound of thy
 faithfull monitors smite
 my eares: and let the
 beames of thy mercifull
 eyes wound my hart, so
 as I may goe forth and
 weepe bitterly.

XCI.

*Vpon the Variety of
 thoughts by way of
 Conclusion.*

WHen I bethinke
 my selfe how E-
 ternity depends vpon
 this moment of life, I
 wonder how I can thinke
 of any thing but Heaven:
 but, when I see the di-
 stracti-

fractiōns of my thoughts,
and the aberrations of my
life, I wonder how I can be
so bewitched, (as whiles
I beleeue an Heauen) so
to forget it. All that
I can doe, is to bee angry
at my owne vanity. My
thoughts would not bee
so many, if they were all
right; there are ten thou-
sand by-ways for one
direct. As there is but
one Heauen, so there is
but one way to it;
that living way, where-
in I walke by Faith,
by Obedience. All
things, the more per-
fect they are, the more
doe they reduce them-
selues

selues towards that v-
 nitie, which is the
 Center of all perfection:
 Oh thou who art one,
 and infinite, draw in
 my heart from all these
 stragling, and unprofita-
 ble Cogitations; and
 confine it to thine Hea-
 ven, and to thy selfe,
 who art the Heaven
 of that Heaven. Let
 mee haue no life but
 in thee, no care but
 to inioy thee, no am-
 bition but thy Glorie;
 Oh make mee thus im-
 perfectly happy before
 my time; that when
 my time shall bee no
 more,

more, I may bee perfect-
ly happie with
thee to all
Eterni-
tie.

A M E N.

FINIS.

THE

Received of Mr. J. J. J. J. J.

the sum of £100

for the purpose of

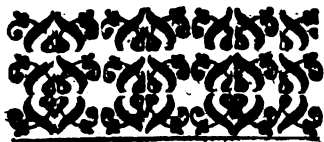
the purchase of

land

in the County of

21/10/1911

THE



THE TABLE.

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F O L.

- | | | |
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FINIS.



